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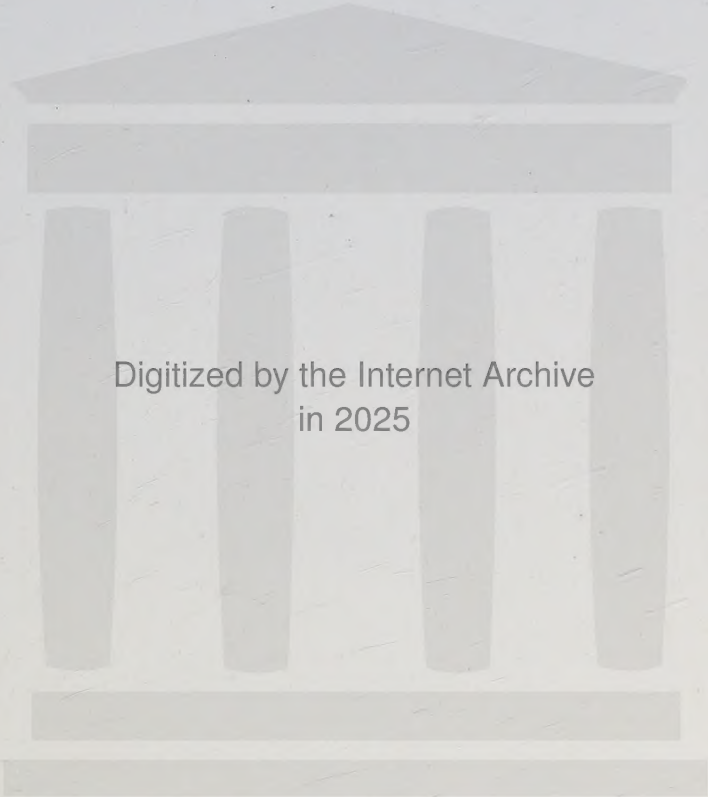
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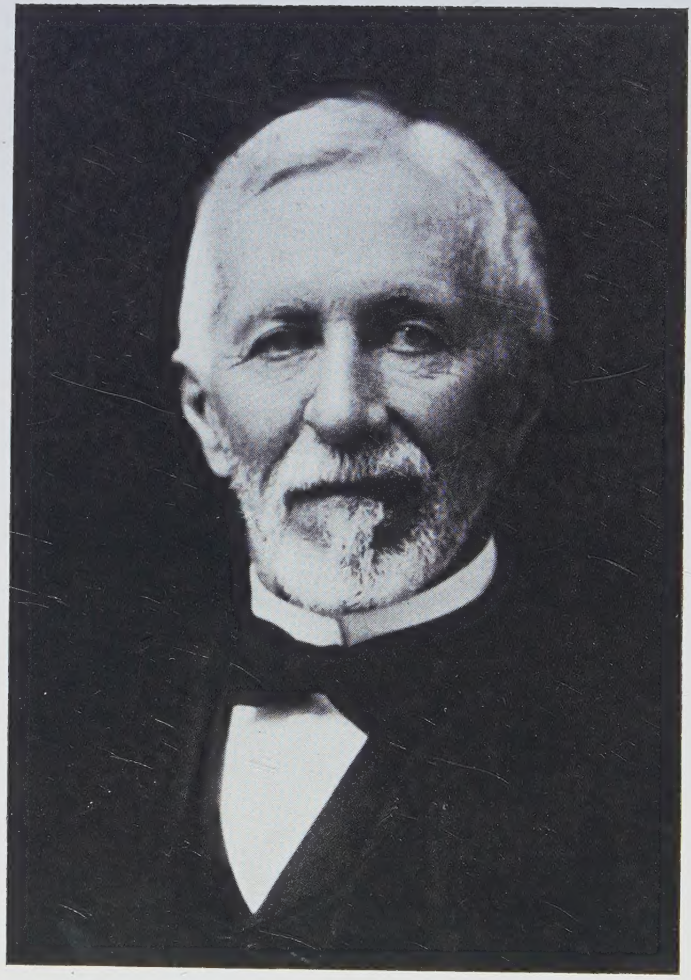

EDWARD TANJORE CORWIN D.D. LITT.D.

The University of the State of New York
THE STATE DEPARTMENT OF EDUCATION
DIVISION OF ARCHIVES AND HISTORY

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# ECCLESIASTICAL RECORDS
## STATE OF NEW YORK

Volume VII

INDEX

Prepared by Rev. E. T. Corwin D.D. Litt.D., under the auspices of the State Historian, James A. Holden

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ALBANY
THE UNIVERSITY OF THE STATE OF NEW YORK
1916

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April 22, 1915

*Honorable Thaddeus C. Sweet, Speaker of the Assembly, Assembly Chamber, Albany, N. Y.:*

Sir — Pursuant to law, the annual report of the State Historian is herewith submitted to the Legislature.

Very respectfully yours

St CLAIR McKELWAY
*Chancellor of the University*

JOHN H. FINLEY
*President of the University and Commissioner of Education*

*The University of the State of New York*

*Office of the State Historian, April 22, 1915*

*Honorable John H. Finley, President of the University*

Dear sir: I take pleasure in transmitting herewith, as a part of the State Historian's annual report, and in recommending for early publication, *Ecclesiastical Records, State of New York, Volume VII, Index.*

Such an index has for years been demanded by students of the early Dutch records of New York. In response to that demand authority was granted me by your predecessor, the late Honorable Andrew S. Draper, to secure the preparation of an index, thus making more readily available a large store of historic material contained in the six volumes heretofore issued under the auspices of the State Historian. The work was performed under legislative sanction by the late Reverend Edward T. Corwin D.D., the original compiler of the printed records.

I desire here to acknowledge our indebtedness to A. J. F. vanLaer, State Archivist, for some helpful hints regarding this index, and for his additions to the list of ministers in Brazil.

Owing to your expressed desire to have an expert collation made of the pagination of the index in manuscript, with the printed books, the appearance of this work has been delayed until the present time. It is believed, however, that its value to scholars has been greatly enhanced by this collation and review.

All of which is respectfully submitted.

Yours very sincerely

James Austin Holden

# PREFACE

The present volume is the outcome of efforts begun by the Honorable Hugh Hastings while State Historian. The *Ecclesiastical Records of the State of New York* were originally compiled under the auspices of the State Historian by the Reverend Edward T. Corwin D.D. Litt.D., who was well fitted for the task by reason of his familiarity with the Dutch language, and by his personal acquaintance with the ecclesiastical authorities in Holland, where he lived for some time. The General Synol of the Reformed Dutch church originally started this work, and through its generosity much of this valuable material relating to the ecclesiastical history of New York State, and including every denomination from the earliest Dutch times, has been secured for the students of religious history.[1] The first and second volumes of these records were published in 1901, the third and fourth in 1902 and the fifth and sixth in 1905. It was the original intention of both Mr Hastings and Doctor Corwin to complete this valuable and monumental work by the addition of a proper index. In their present condition, except to the student who is possessed of infinite patience and an abundance of time, a great deal of the value of these really interesting and important documents is lost. As has been stated, they are not merely a compilation of the reports of the Reformed Dutch churches in America to the Classis of Amsterdam, but through their collateral references, selected from the contemporary written records either in manuscript or printed form, they contain the history of nearly every religious denomination then prominent in the New World, having more especial relation to those to be found within the boundaries of New York as a colony, and likewise as a state from 1621 to 1810.

Through the efforts of Mr Hastings, an item was placed in the supply bill of 1907 calling for an appropriation of $1500 for preparing a suitable index for the Ecclesiastical Records. During the compilation and preparation of these records, Doctor Corwin acquired a great deal of index material and made ready therefore to enter upon the final part of the work.

[1] For the history of the procurement of copies of the Ecclesiastical Records from Holland and other sources, see 1:5–31.

In the summer of 1907, Mr Hastings was succeeded by the Honorable Victor H. Paltsits. The appropriation was allowed to lapse, and nothing further was done in the matter until the accession to office of the present State Historian.

Soon after he took office, in May 1911, he began to receive letters from prominent ecclesiastics and students of the early colonial period asking that the work on the index of these Ecclesiastical Records might be completed. These letters urging publication have been continued up to the present, showing that interest in the index has by no means died out. Taking the matter up, the State Historian found that, regardless of the fact that the work had been stopped officially, Doctor Corwin had continued his labors on the index for his own use, and believed that it could be finished within a year's time. Meanwhile the office of the State Historian had by legislative action been incorporated into the body of the Education Department as the Division of History. The State Historian, as chief of that division, then procured the consent of the late Commissioner of Education, the Honorable Andrew S. Draper, to place in the supply bill for 1912 an item, which was later approved by Governor John A. Dix, for the employment of an expert to prepare an index to the Ecclesiastical Records at an expense not exceeding $500, this being the amount which, in his desire to have the undertaking properly completed, Doctor Corwin agreed to accept, and he at once started on the work of making the index.

The time, strength and ability which Doctor Corwin devoted to this work, no less than the cash contribution in the difference between the original and the later appropriation, merit the commendation and praise of historical students and all others interested in preserving in permanent form the annals of our commonwealth. It is much to be regretted that Doctor Corwin did not live long enough to see the result of all his work in print.

The index was completed in June 1913, and is at last, after unavoidable delays and a complete and expert collation as to its pagination with the text as printed, submitted in this form to the public, with the hope that students of the colonial period will find it a key to a more complete knowledge than is now possessed of the civil, educational and ecclesiastical affairs of those early days.

JAMES AUSTIN HOLDEN

*Albany, N. Y., December 8, 1915* *State Historian*

# REVEREND EDWARD TANJORE CORWIN D.D. LITT.D.

*Born July 12, 1834, died June 22, 1914*

A BIOGRAPHICAL SKETCH BY HIS SON, REVEREND CHARLES E. CORWIN

The Reverend E. T. Corwin D.D. Litt.D., the discoverer and editor of the *Ecclesiastical Records of the State of New York,* was born in New York City on July 12, 1834. On his father's side he was descended from the Puritans of New England, while through his mother he was related to the Dutch founders of New Netherland.

Doctor Corwin's youth was passed in the metropolis, whose history he knew so well and in whose affairs he was so much interested. He was graduated in 1853 in the first class sent out by the College of the City of New York. In 1856 he was graduated from the Seminary of the Reformed Church at New Brunswick, New Jersey. After a year spent in special linguistic studies, he was ordained and was for six years, 1857–63, the pastor of the Reformed Church of Paramus, New Jersey. His chief pastorate, of twenty-five years, was spent at Millstone, New Jersey. In 1888 he became the rector of Hertzog Hall of the Reformed Church Seminary at New Brunswick, New Jersey. Seven years later he accepted a call from the Reformed Church of Greenport, New York. He served in this, his last pastorate, from 1895 to 1897. In the latter year he was sent by the General Synod of the Reformed church to Holland on a mission of historical exploration. The results of his discoveries in the archives of the Classis of Amsterdam and elsewhere are embodied in the *Ecclesiastical Records of the State of New York.* After his return to America he devoted himself entirely to literary work. He resided, first at New Brunswick, and, after the death of his wife, in 1905, with his son at North Branch, New Jersey. He died there, very suddenly, on June 22, 1914.

Doctor Corwin was born with a genius for historical research. As a boy it was his delight, when visiting in the country, to copy

the inscription on ancestral tombstones. His genealogical studies bore fruit in the *Corwin Genealogy,* 1872, one of the first books of its class. This work was constructed on a plan original with the author, but since widely copied. In each of his pastorates he became immediately interested in local church and town history. The results of these studies were preserved in published discourses, all of which at once became standards for their class.

For ten years, during his pastorate at Millstone, he received into his home and educated for college, Japanese students. These young men were sent by their government to obtain a western education. Several of them have risen to positions of power and honor in the Sunrise Kingdom.

From the beginning of his ministry he took an interest in the history and larger relations of his own denomination. The *Manual of the Reformed Church in America* was the result. The first edition of this work, published in 1858, was a small book of one hundred sixty-six pages. A second edition, much larger, appeared in 1869. An edition still further enlarged was issued in 1879. The last edition, of ten hundred eighty-two pages, was published in 1902. This work is unique among church manuals. There is no other denomination in the country which has so much information in regard to its ministry and churches in so accessible a form. A *Digest of Synodical Legislation of the Reformed Church in America,* brought out in 1906, was the by-product of many years of toil.

It was, however, in the discovery and editing of the *Amsterdam Correspondence,* incorporated in the *Ecclesiastical Records of the State of New York,* that Doctor Corwin's historical instincts were most fully revealed. In Holland his ability to find what existed, and to find out about what had been lost, amounted to a peculiar genius. As the hart pants for the water brooks; so he searched for documents of the Dutch colonial period until he found them. The present index, completed by Doctor Corwin, but not issued before his death, brought to conclusion these valuable historical labors.

Besides these major works, he was the author of innumerable essays and magazine articles on historical and biblical subjects, and coeditor in the preparation of several important volumes. He left, unfinished, an elaborate *History of the Collegiate Church of*

*New York City* upon which he had been engaged for several years. During the last few months of his life, he had in preparation for the American Society of Church History a list, with sketches, of all the ministers of all denominations who served in the Middle States before 1800. He was at work upon this list on the day he died.

Doctor Corwin's genius was a genius for hard work. His industry was tireless and he had an infinite capacity for taking pains. Not by sudden inspiration but by patient toil did he accomplish so much. To those who knew him personally, the historical scholar was merged in the conscientious, kindly man. He was absolutely upright in his dealings with his fellows, and justice was continually passing into mercy. Each of his pastorates especially that at Millstone, was solidly successful. He was greatly loved by multitudes whom he served in the ministerial office. Although more than twenty-five years had passed since he left Millstone, a delegation of about fifty of his old parishioners made the journey to North Branch to attend his funeral.

His body was laid to rest beside that of his beloved wife in the cemetery at Paramus, New Jersey. This cemetery he himself laid out, near the old stone church of his first pastorate.

# INTRODUCTION

An index to the *Ecclesiastical Records of the State of New York* has been a desideratum ever since the sixth volume of the work was issued, in 1905. These records bring together a larger number of the ecclesiastical documents of the colonial period relating to New York and New Jersey than any other single collection. The original design of the enterprise was to gather the documents of the Reformed Dutch church as the oldest denomination in the State. But as the work progressed it seemed desirable to bring in collateral documents of other religious bodies, because the documents of one denomination throw light on those of other bodies of the same period, the external circumstances being identical. The different bodies were also often so intermingled in their relations or contentions that the history of one could not be well understood without dealing with the history of the others.

Until nearly the close of the seventeenth century, however, there were few other religious bodies to deal with than the Reformed Dutch church. There were, indeed, scattered Congregational and Presbyterian churches on Long Island, in Westchester county and in New Jersey, but until after 1700 these were few in number, separate and independent. Nevertheless, not infrequent references to them will be found in these Records. There were also before 1700 a few Lutheran churches on this territory, but the principal early development of this body was in Pennsylvania. There were also Friends or Quakers and several other varieties of Christians, as well as a few Jews, all of whom will be more or less frequently alluded to. The early French Catholic missionaries from Canada in central New York and the French Huguenots in several different localities are not forgotten.

The Anglican church does not come into distinctive view, except a few references to chaplains of British troops, until the founding of Trinity Church in New York City in 1697. Before this date there were no Episcopal churches in New York or New Jersey. The ministry bill of 1693 was for the support of a "good sufficient Protestant minister," but it was limited in its

application to six localities, and these were in only four counties out of the ten which then existed in New York. While English governors claimed that this bill established the Anglican church, its language was so indefinite that its meaning and application were subjects of dispute and litigation down to the Revolution. With the organization in London, in 1701, of the Society for the Propagation of the Gospel in Foreign Parts, Anglican ministers begon to be sent over and Anglican churches established. Before the American Revolution this society sent fifty-nine ministers to New York and forty-four to New Jersey, one hundred three in all, and founded from thirty to forty churches on this territory. Some of these ministers were missionaries to the Indians. Allusions will be found in these Records to most if not all of these.

About twenty German Reformed churches were also founded on this territory before 1776. The Reformed Dutch church, however, was the original and principal factor. It founded more than a hundred churches, which were served by more than a hundred ministers during the colonial period. The allusions to these men and organizations are abundant.

The connection of education and religion will also be found frequently alluded to in these volumes, especially facts relating to the origin of Kings (Columbia) College in New York, and to Queens (Rutgers) College in New Jersey. There are also not a few allusions to Princeton College. Items of interest relating to the churches in the Revolutionary struggle are referred to, and especially the subsequent steps of reorganization of the denominations under the new American conditions. The index to these Records, herewith given to the public, will greatly facilitate investigations relating to the churches and schools of colonial times. These volumes, even before they had an index, were the source of new works upon American ecclesiastical history, with several magazine articles on education.

# ERRATA ET CORRIGENDA

This apparently extensive list of errata may need a word of explanation. Some of these corrections are of errors of classical clerks in Holland; some, of governors or other officials who, in making their reports, misapprehended the facts; some are errors of old translations which were incorporated in this work; some are editorial, but most are typographical. It is remarkable, however, that in a work of such magnitude, embracing six volumes and 4413 pages, and dealing with many strange names, the errata average only one error to twenty-seven pages.

## VOLUME I

The figures at the left are page numbers.

19, tenth line from bottom: for the second word, "Guiana" read "Guinea".

25, 38, 66–67: Michaelius was sent to Manhattan by the Consistory of Amsterdam, not by the Classis of Enkhuysen, as said. See Article, "Amsterdam, Holland, Church and Consistory of," in this index.

33, sixth line from bottom: for "East Laenen" read "East Zaenen".

34, third line from bottom: instead of "1623" read "1628". Last line: for "1644" read "1844".

35, line 7: instead of "thirty" read "fifty"; line 9: instead of "five hundred" read "three hundred".

36, top line: "doop school" should be "dorp school," village school.

52, third line from bottom in the Dutch column: for "Minuits" read "Michaelius".

77: the words "Malay-Japanese" probably mean "Malay-Javanese".

83: for "Cleyerus" read "Clevius".

122, fourth line: for "Aug. 4, 1673" read "Aug. 4, 1637". For this date compare: W. H. Kilpatrick, *The Dutch Schools of New Netherland and Colonial New York*, Wash. 1912, p. 39–50.

148: Zloahar should read Eleazar. See page 240.

187, under paragraph about Denton: for "1636" read "1656".

187: "Historical Collections of the State of New York, iii" should be "Collections of the New York Historical Society, second series, III.137–160".

245, eighth and ninth lines from bottom: "West Friesland" should be "Friesland and Stadt en Lande (Groningen)". West Friesland refers to the northern part of the province of North Holland and is the same as the "North Quarter" (*Noorder Kwartier*).

249, third line from bottom: for "letters to New Netherland" read "from New Netherland".

254: "O'Callaghan's History of New Netherland, Vol. 97" should be "Vol. 2, p. 97".

257, eighth line: for "daughter, by his first wife" read Bogardus's "stepdaughter".

277: for "Stichtenhorst" read "Slichtenhorst".

278, middle of page: for "Sent to New Netherland" read "Changes in New Netherland".

335, below middle of page: for "Jewish merchants" read "Jewish merchant"; for "this spring" read "early part of this year" [*int voorjaar*].

357: for "Officially" read "Officials".

443, ninth line from bottom: for "propenenten" read "proponenten."

447, near bottom: for "secretaries" read "sectaries".
464: omit "Rev." before John More.
468, near top of page: for "Plairenis" read "Proëlius". See page 466.
472, near middle of page: for "New Amsterdam" read "Amsterdam".
482, below middle of page: for "Nysser" read "Nyssen"; for "Hyber" read "Hibon".
515: for "preached" read "preacher".
532: for "Letscoren" read "Zetscoren".
551, in last paragraph of Selyns' letter: for "when Domine Megapolensis arrives" read "since Domine [Samuel] Megapolensis has arrived".
564, seventh line: for "for the meeting" read "from the meeting".
582, fifth line: for "Vinckins" read "Vinkius".
586, second line from bottom: for "Meyed" read "Meyer".
608, last line: for "Van Fricht" read "Van Tricht".
610, ninth line from bottom: for "Van Fricht" read "Van Tricht."
610, fourteenth line from bottom: for "In this may we" read "In this way we".
617, eighth and ninth lines: for "Paulas Hendrichsz vander Grift, elder, and Ernest Van Trijht" read "Paulus Leendersz, van der Grift, elder, and Garret Van Tricht".
626, eighth line: for "Elbing" read "Ebbingh".
627, near middle of page: for "1672" read "1674".
660, fourth line: for "Anthony" read "Arensius".
678, ninth and nineteenth lines from bottom: for "Heer Van Goph" read "Heer van Gogh".

## VOLUME II

748, near middle of page: for "Dewyer" read "DeMeyer".
762, middle of page: for "Raay" read "Kaay" or "Kay".
796, seventh line from bottom: omit "(or Stoffel?)".
801, seventh line from bottom: fill out line with "by Peter Jacobszen Marius, elder". See page 781.
804: the date "1682, March 29." seems inconsistent with the date "1682, Nov. 15." on page 841, and the remark about the building of a parsonage on page 866.
844: for "1682" read "1683".
879, eighth line: add after "parsonage", "at Jamaica".
879, date of Dongan's report, for "1684" read "1687"; the date of the third paragraph, "The principal towns" is 1684, but the date of the fourth paragraph, "Every town", is 1687. See 1436.
900, second paragraph, second line: for "demission" read "dismission"; so again in the fifth and sixth paragraphs.
936, fifth line: for "a Schuyt (boat?)" read "a Sluyter". See "Sluyter" in index.
949, second line: for "Long Island" read "Staten Island". Compare page 922.
958, a better translation, tenth to twenty-second lines: "His excellency. Sir Edward Andros, Governor at Boston, who has now also entered upon the government of New York and New Jersey, having in charge the country from Canada to Pennsylvania, belongs to the Church of England. He understands, however, both Dutch and French and attends my [Selyns'] preaching, and that also of M. Daillé. The rising thunderburst of schismatic Labadism, and the bruta et brutalia lightning of fantastic Quakerism, have mostly vanished, without more ado, into smoke. Vorseman and his company embrace, at the most, only twelve Labadistic apostles, and are laboring to fill up their graveyard at New Bohemia, [Md.]. It, [the sect] will all finally come to naught".
984, sixth line: read "presumably by Leisler, that Nicholson would murder all the attendants" etc.
1041, fourth line from bottom: for "deained" read "detained".
1046, for "New York, 1692, Nov. 10", read "New York, 1693, Nov. 10th".
1074, for "Westchester, Kings and Queens" read "Westchester, Richmond and Queens".

1101: transfer the whole section under "License to collect funds", etc. to page 1168.

1180, fourth line: for "Christopher streets" read "Canal street". In note on Trinity Churchyard, the sentence, ". . . is the most ancient cemetery . . . sections of the yard", contains three errors of fact. It is not "the most ancient cemetery"; it was not "established by the Dutch at their first settlement"; and it is not "nearly a century older than other portions of the yard". For a correct statement about cemeteries in Manhattan, see "Burial places" in this index.

1241, middle of second paragraph: eliminate "(Rev. Nicholas Renselaer)".

1251, ninth line: for "Classis" read "Consistory".

1261: Compare these "signatures" with names on pages 1205, 1211, 1347, 1357, 1366.

1346, heading of letter: for "The Consistory of New York, to" read "Certain Members of the Consistory of New York, to".

1371, ninth line from bottom: eliminate "(corner of Bridge and Whitehall?)".

1435, ninth line: for "Henison" read "Harrison".

1436–37: this undated petition of the Lutherans to Governor Dongan has been misplaced. Its date must be about 1685, and hence should have been placed somewhere about page 900.

## VOLUME III

1444, under dates of Elders and Deacons: for "1701, Isaac de Peyster" read "1702, Isaac de Peyster".

1452, second paragraph, fourth line: for "Rev. J. Barton" read "Rev. J. Bartow".

1461, eleventh line from bottom: for "Jan Pieterze Meet (alias Jan Tawbour)" read "Jan. Pietersz, Melt, (alias Jan Tambour)".

1517, third paragraph, first line: for "Adrian Van Rensselaer" read "Kilian Van Rensselaer".

1552, heading: for "Benefactions of Trinity Church" read "Benefactions to Trinity Church".

1591, seventh line below middle of page (Cornbury's error): for "West India Company" read "East India Company".

1608, Petition of the Elders of Domine Freeman: for "1705" read "Jan. 6th, 1707", and transfer the petition to page 1679.

1610, line twelve: for "country" read "county".

1617, third paragraph, second line: for "(Gracherie)" read "(Hepburn)".

1620, third line from bottom: add "not", reading "but is not now to be found".

1639, in title: add "Albany", reading "Allusion to the Old Lutheran Church, Albany".

1658 (error of Domine DuBois): "English ministers were settled in this Province in 1692". No Anglican ministers were settled in New York until 1697, when Rev. William Vesey was settled over Trinity Church, and the next was Rev. John Bartow, in Westchester county in 1702.

1662, in names of Deacons: for "Van Filburg" read "Van Tilburg".

1666, for "D. Meyer Clarke" read "D. Meyer, clerk".

1671, in note: "The Dutch permitted M'Kemie to preach in their church", according to the historian, Smith. But this is not so. They were willing, if the Governor consented, but he did not.

1736, second line from bottom: for "Reapieti" read "Ruporti". See page 1750.

1813, fifth line: for "Bable Bridge in St. Clares" read "Battle Bridge in St. Olafs".

1851, first line: "Regnier" should probably be "Reynier".

1856, fourth line from bottom: for "Schutting" read "Schulting".

1870, second line from bottom: for "Barton" read "Bartow".

1892, heading: for "Nov. 13, 1771", read "Nov. 13, 1711".

1892, sixteenth line from bottom: for "Mr. C. Prudden" read "Mr. John Prudden".

1906, fifth line: for "charges" read "changes".
1913, third paragraph, first line: for "Foyer" read "Poyer".
1921, 1950: for "John Barbour" read "John Bartow".
1933, seventh line from bottom: for "Vos" read "Vas".
1946, ninth line: for "Peatry" read "Peartree".
2001, third line from bottom: for "resined" read "ruined".
2034, for "Van Stoorum" read "Van Starveren". See pages 2032, 2037.
2036, third line from bottom: for meditation" read "mediation".
2053, seventh line: for "Governor Hunt" read "Governor Hunter".
2053, ninth line: for "Mr. Halbot" read "Mr. Talbot".
2063, sixth line: for "Synegists" read "Synergists".
2072, second line: for "Conford" read "Concord".
2086, first line: for "Du Vois" read "DuBois".
2150, sixth line: for "Van Driesen" read "Van Deursen".
2227, fourth paragraph, first line: for "1643" read "1696".
2250, second paragraph, third line: for "1728" read "1723".

## VOLUME IV

2362, Note: for "Prof. Boel" read "Prof. Roel".
2377, tenth line: for "Tounemans" read "Sonnemans".
2489, middle of page: for "Tiehout" read "Tiebout".
2562, near bottom of page: for "arriver" read "arrived".
2563, near middle of page: for Mantaque" read "Montague".
2578, fifth line: for "from New York" read "to New York".
2619, paragraph 9: add at the end of first line, "sepulchre weeping" and eliminate second and third lines.
2712–13: for "Shipmont" read "Shiphout".
2714–18, etc.: for "Hernhutters" read "Herrnhuters".
2795, fifth line from bottom: for "Manor of Livingston" read "Manor of Fordham".
2804, last line: for "Creepen" read "Coerten".
2826, in title of letter: for "Christian Barker" read "Christopher Bancker".
2979, first and second lines in Acts of Deputies: for "(but in the spring of 1747" read "(but about June, 1746)".
2990, second line from bottom: for "(Morris?)" read "(Norris?)".
3001, last paragraph, first line: for "C. Van Der Linde" read "B. Van der Linde".
3003, fifth line from bottom: for "Schenema" twice repeated, read "Schunema".
3023, second line. for "August, 1748" read "December, 1748".

## VOLUME V

3175, paragraph 4, second line: for "aporded" read "afforded".
3181, first line of letter: the date, "May 13, 1759", wrong; possibly read "May 10, 1751".
3210, middle of page: for "Rev. Weymuth" read "Rev. Freymuth".
3239, signature: for "James Lyken" read "James Tyken".
3255, heading: for "Rev. John Frielinghuysen" read "Rev. Jacobus Frelinghuysen".
3433, second line from bottom: for "Wynkoop" read "Wynstock".
3476, last line: for "can take" read "cannot take".
3538, fifth line from bottom: for "Convert" read "Couvert".
3561, middle of page: for "New Platz" read "New Paltz".
3594, middle of page: for "VanBrandt" read "Van Brunt".
3602, fourth paragraph: for "Van der Swan" read "Van der Sman".
3622, last paragraph, eighth line: for "consistory at Schraalenburg, formed" read "consistory, at Schraalenburg formed", or "formed at Schraalenburg".
3627, fourth line: for "David Van Oudr" read "David Van Orden".

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3841, fifth line from bottom: eliminate "(Fulton street)".

3848, first line: for "a letter from the Consistory" read "a letter to the Consistory".

3859, in second heading: for "Date about 1763" read "Date May 6th 1763".

3875, title: for "Report of the Request of Coetus" read "Report on the Request of Coetus".

3881, near bottom: for "Furck" read "Turck".

3886, about middle of page: for "Van der Swan" read "Van der Sman".

3892, eighth line: for "Johannes A. L. Styne" read "Johannes Alstyne".

3897, sixteenth line from bottom: for "Van der Swan" read "Van der Sman".

3933, fourteenth line: for "Siebenrood" read "Liebenwood".

3974, first line: for "Berbryck" read "Verbryck"; seventh line from bottom: read "But was it not?"

3986, near middle of page: for "Bangor" read "Banyar".

4000, fifth line: for "Harpinging" read "Harpending"; seventh line from bottom: for "Boeleun" read "Boelen".

4028, fourth paragraph from bottom: for "Omilent" read "Aemilius".

4049, end of first line of third paragraph: add after "Sept. 28th", "or Oct. 26th".

4082, in list of names: for "Henry Rip" read "Henry Kip"; for "Evert Bancher" read "Evert Bancker".

4110, fourth line from bottom: for "Old Dutch (Lutheran) Church" read "German (Lutheran) Church". So again on seventeenth line of page 4111.

4131, about middle of page: for "Mapores" read "Majores".

4181, eighth line from bottom: for "Van der Swan", read "Van der Sman".

4118, 4172, 4183, in titles: for "Angelican Church" read "Anglican Church".

4192, third line of Abstract: for "Van Keunen" read "Van Keuren".

4205, last line of first paragraph: for "June" read "January".

4208, heading: for "Insuratur" read "Inseratur".

4211, tenth line: for "Schureman" read "Schunema".

4211, eighteenth line: for "Horming" read "Herring".

4214, article XX: for "Examinations, Preparations and Peremptions" read "Examinations, Preparatory and Peremptoir".

4218, eleventh line from bottom: for "and elder" read "an elder".

4248, opposite 1780: for "New Millstone" read "Livingston Manor".

4251, fourth paragraph from bottom, third line: supply "not"—"the old name of Coetus is not so well liked". Compare 4227.

4272, tenth and eleventh lines from bottom: for "the New or North Church, (Fulton street)" read "the New or Middle Church, (Nassau street)".

4279, date near bottom of page: for "June 29, 1776" read "June 29, 1774".

4290, fifth line from bottom: for "Episcopals" read "Episcopalians".

4293, second line of second paragraph: for "confiding" read "confining".

4333, second paragraph from bottom, first line: for "February, 1785" read "February, 1784".

4337, last line: for "Lower" read "Tower".

4355, first paragraph, third line: for "in England" read "into English".

4359, middle of page: for "1890" read "1790".

4388, fourth line: for "Rhineland" read "Rhinebeck".

4409, about middle of page: for "There parties went from other Classis" read "These parties went from other classes".

# MINISTERS IN BRAZIL, 1636–1644[a]

This list supplements and to some extent helps to correct the names of ministers in Brazil given on page 42 of Ecclesiastical Records.

Apricius, Joannes, candidate admitted to examination in 1644.

Bachiler (Batiler, Batilerius, Baziler), Samuel,[b] Ecclesiastes Anglicanus at the North Fort of Paraiba and Maurits-stadt, 1636–44. Preached in Dutch during Van der Poel's absence.

Biscaretto, Dionysius, candidate admitted to final examination in 1644.

Cralingius, Jacobus, arrived in 1644 and was called to Recife. Died the same year or in 1645.

Dapper (Dapperus), Jacobus, arrived in 1637, with testimonials from the Classis of Schouwen and of Walcheren. Was engaged for two years and left in 1640.

De Foer (Du Four?), Marcus, asked in 1638 to be admitted as a candidate but request was denied on account of his poor health.

De Koninck (Coninck), Samuel, arrived from Holland December 21, 1640 and was called to Recife.

Doornick (Doornicus), Petrus, at Paraiba in 1641. Was dismissed from his charge and sent back to Holland in 1643.

Doreslaer (Doorenslaer), David à (van), in 1636 at Paraiba; later at Frederick-stadt and Mauritia. Was sent in 1638, on account of his knowledge of Portuguese, to the *aldeas* (plantations), to convert the Brazilians. Left in 1643.

Eduardus, Johannes, at Sierenhain in 1640. Consented the same year to assist Doreslaer among the Brazilians at Gojana and Tapezeria. Left in 1643.

Eeckholt (Echolt), Rabirius (Rabberius), at Rio Francisco in 1640. Sent to San Antonio in 1641.

Faas, Antonio, at Recife in 1637.

Folker (Folckerus), Samuel, at South Fort of Paraiba in 1636. Returned to Holland in 1638.

Haselbeek, Joannes, at Paraiba in 1644.

Kempius, Thomas, candidate serving as English chaplain to the army in 1636. Left for Holland on account of ill health and returned to Brazil in 1638. There being no need of an English chaplain, he was allowed to teach school in Portuguese among the Brazilians. He was ordained to the ministry in 1641 and in 1644 was stationed at Paraiba.

Kesselerus, Fredericus,[c] at Recife in 1636. Returned to Holland in 1643.

Ketel (Ketelius), Nicolaus, arrived in 1640 and was called to Recife. Having been nominated in 1641 to go to Loanda São Paulo, in Angola, the church at Recife agreed to let him go for one year on condition that another minister be substituted. In 1644 he was again at Recife.

Lantmannius, ————, died at Recife before November 1640.

Leoninus, Cornelius, sent to Rio Grande in 1640.

Leoninus, Jacobus, mentioned as having left for Holland in 1644.

Le Vaux, Gilbertus, minister of the French Church at Recife.

Michiels, Jan, accepted as a candidate in 1638. Left Paraiba in 1640, the classis having refused to promote him to the ministry.

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*a* Compiled from the Minutes of the Classis of Brazil, 1636–44, printed in Dutch in Historisch Genootschap te Utrecht, *Kroniek*, 1873, XXIX: 298–317, 322–72, 375–419.

*b* Probably the same person as Reverend Samuel Rathclarius [Baccalarius, Bachelor?], mentioned on page 42 of Ecclesiastical Records.

*c* Probably the same as Frederic Casseber, mentioned on page 42 of Ecclesiastical Records.

Ofringa, Johannes, at Gojana in 1641 and the same year changed places with Polhemius in Tamarica, where he was still stationed in 1644.

Ongenade (Ongena), Johannes, in 1641 at Rio Francisco and in 1644 at San Antonio de Cabo.

Oosterdagh, Johannes, chaplain in the army in 1636. Was severely censured for misconduct in 1639 but retained in the army for lack of another minister.

The same year, at Rio Francisco, he was accused of having obtained money from people under false pretenses and finally dismissed.

Plante, Franciscus, served as chaplain in the army in 1637 and in 1638 became third minister at Recife. He left in 1643 or 1644.

Polhemius, J. Theodorus, served as chaplain in the army in 1636 and was then sent to Cabo St Augustine. In 1638 he was called to Tamarica, to succeed Stetten, and in 1641 he changed places with Ofringa, at Gojana, where he was still stationed in 1644.

Ritzema, Lambertus, dies in 1643.

Schagen, Daniel, at Recife in 1636. Discharged for misconduct in 1638.

Soler (Solerus), Joachim, at Recife from 1636 to 1644.

Stetten (Statten, Stettum), Jodocus à, at Tamarica in 1636. Led a scandalous life and in 1638 was ordered by the classis to leave in five or six months for Holland. The same year he prayed to be reinstated and in 1639 the classis decided to overlook his faults and to confer with the governor of Brazil as to the place where he might be employed. From 1640 to 1644 he was at Cabo St Augustine.

Van der Poel (Poelius), Cornelius, in 1636 at Recife. Removed in 1637 to the city of Paraiba, and with Doreslaer took turns in preaching in the South Fort. In 1640 he obtained leave to go for seven or eight months to Holland. In October 1641 he was sick but in the same year he offered his services to preach among the Dutch and Brazilians at Rio Grande. In 1644 he was at Paraiba.

Velthuysen (Velthusen, Velthuysius), Casparus, in 1641 at Sierenhain. Assigned the same year to go with Admiral Lichthart on an expedition. Apparently still in Brazil in 1644.

Vogel (Vogelius, Vogellius), Nicolaus, in 1640 and 1641 at Porto Calvo and in 1644 called to Recife.

# GENERAL INDEX

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[a] This consistory was in the year 1598, made the committee of the classis of Amsterdam, to select chaplains for all ships of the East and West India Companies, to select ministers, comforters of the sick, readers and schoolmasters for all colonies, and to correspond with them. This commission this consistory held for thirty-eight years (1598–1636), when the classis resumed direct control. These facts were for the first, brought to light by Dr H. C. Rogge in his article on "De Gereformeerde Kerk," in *Amsterdam in de zeventiende eeuw*, 1901–4, and are more fully set forth by Dr A. Eekhof, in his monograph on Bastian Jansz Krol, published in 1910, a pamphlet of one hundred pages. The correspondence with this consistory has not yet been recovered, except in a few instances. A number of new facts about Michaëlius, Bogardus and Krol are exhibited in Doctor Eekhof's monograph.

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[a] An edition of a hundred copies of this elaborate letter, in Latin and English, was published by the Collegiate Church in 1907. It makes an octavo pamphlet of twenty-two pages.

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*a* This is the correct spelling, which is perfectly plain in the original letter, now in the archives of General Synod in the Sage Library, New Brunswick, N. J. Nevertheless, Brodhead, probably through some clerical error, gives it as *Atkarkarton*, and this has been copied by others. *See* Brodhead's Hist. N. Y. 1:536.

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[a] Governor Hunter was certainly mistaken about this, as the baptismal records of most of the colonial churches are very complete.

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*a* This should be Bartl. Schleswig-Holstein, *see Van Rensselaer Bowier Manuscripts*, p. 609.

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*b* See under "Dellius" for his defense.

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*a* Everardus Bogardus was sent to Guinea on September 9, 1630, by the Consistory of the Church of Amsterdam. (A. Eekhof, *Bastiaen Jansz. Krol*, page xiv, of Appendix). In June 1632, he was back in Holland and examined by the classis, and ordained as indicated on page 81 of Ecclesiastical Records. The Consistorial Records say that on July 15, 1632, he was accepted by the West India Company for service in New Netherland. (Eekhof, Appendix, page xxv). On November 8, 1635, Van Dincklagen appears before the Amsterdam Consistory and makes complaint against Bogardus, but action is postponed until Bogardus shall come over. (Eekhof, Appendix xxxi). Compare Ecclesiastical Records, 87, 127.

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8 Cemetery about the so called "Middle Dutch Church," on the east side of Nassau street, and extending from Cedar to Liberty streets (1729–1844). Bodies finally removed
9 Cemetery around St Paul's Church, Broadway, between Fulton & Vesey streets (1766– to present time)
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[a] This is probably a misprint for Frederic Kesseler, or Kesselerus; see list of ministers in Brazil on p. 20 of this Index.

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*a* Rev. Dr Thomas Bradbury Chandler (1726–90) was rector at Elizabethtown, N. J. 1751–90, except during the Revolution, when he was in England. He published (1767) "An Appeal in Behalf of the Church of England in America." This was answered by Rev. Dr Chauncey of Boston, which led to a rejoinder — "The Appeal Defended" (1771), and "The Appeal Further Defended." He was also the author of "A Life of Rev. Dr Samuel Johnson," first president of Kings College.

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*a* This "additional charter" was never put on record. The original parchment copy is at the treasurer's office, 113 Fulton street, New York; but certain lines, where folds have been made, are becoming illegible. The writer made a copy, so far as readable, in 1910, and this is among his documents relating to the Collegiate Church.

*b* Chauncey, Rev. Dr Charles (1705–87), pastor in Boston, 1727–67. Published "A Complete View of the Episcopacy," being the substance of a discussion with Dr Chandler, of New Jersey; "Remarks on the Bishop of Llandaff's Sermon" (1767) and other pieces.

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*a* This building might have been claimed by the British, *see* (1706) 1658.

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*a* A still earlier application for a charter had been made in March 1720, to the acting Governor, Peter Schuyler, but Trinity Church opposed it. *Miller's Life of Dr Rodgers*, p. 135–36. A final attempt was made in 1774 to Governor Tryon, and this was successful, but the attorney to whom the matter was referred, as a formality, evaded the delivery of the charter, until the Revolution. *Miller*, p. 266–67, 166, 183.

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*a* The text reads: "Clock and hour glass," showing that clock is evidently the Dutch word *clock*, which means a "bell."

*b* Leisler thus referred to Dellius, meaning a Coccelan minister — a follower of Professor Coccelus.

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Stuyvesant suggests improvements in church and school, 224; condition of the church, 228–29; third minister, Rev. John Backerus, (1647–49) 226, 232–37; Jan Stevensen, reader and schoolmaster, (1642–48) 237; Peter Van der Linden succeeds him, 242; Rev. Backerus resigns, Rev. John Megapolensis succeeds him, (1649–70) 253–54, 262–63, 268, 271; William Vestens succeeds as reader, schoolmaster and chorister, (1650) 268–71, 338; condition of the church, 256–57, 266–68, 275–76, 284–86; a second minister needed, (1652) 302; Rev. Samuel Drisius appointed, 303–8; support of the church, 324–29; Hermanus Van Hoboocken succeeds as reader, schoolmaster and chorister, (1655) 336; religious condition of New Netherland, (1656) 341–42; Van Corlaer not allowed to teach school, (1658) 418, 419; a Latin school suggested with the ultimate hope of a college, (1658) 423, 431–32, 442–44; schoolmaster Van Hoboocken discharged, (1660) 463; but appointed teacher at Stuyvesant's Bouwerie, 522; Rev. Henricus Selyns, pastor in Brooklyn, invited to officiate also at Stuyvesant's Bouwerie, as an outstation of New Amsterdam, (1660), 474, 489; the church in the fort repaired, (1662) 521; Rev. Samuel Megapolensis called as a colleague to his father and Domine Drisius,

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*a* For fuller details concerning the history of this church, see the names of the respective ministers as they occur.

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(1662) 526–28, 531–33; his departure for his field, (Jan. 1664) 541; subscriptions by the ministers, the deacons, and the members of the church for the defense of New Amsterdam, (1664) 541; secret instructions, as to religion, to Governor Nicolls, (1664) 544–45; Rev. Henricus Selyns leaves his church in Brooklyn and Stuyvesant's Bouwerie to return to Holland, (July 1664) 551; remonstrance of the citizens against Stuyvesant's determination to refuse to surrender to the English, (1664) 555–57; articles of surrender; privileges granted to the Dutch church, (1664) 557–59; Domine Drisius's letter to the classis informing them of the surrender, (Sept. 1664) 560–62

Selyns, of the Bouwerie and Brooklyn appears before the classis (Sept. 1664) 562, 568, 574; many members of the Dutch church refuse to swear allegiance to Great Britain except "conformably to the articles of surrender," (Oct. 1664) 563–65; a certain Rev. Matthias Nevius in New York at this time, (Feb. 1665) 573; the ministers blamed by the West India Company for advising the surrender, 574; the church's old graveyard, (1665) 574. *see* Burial places; the ministers vindicated for advising the surrender, 576–77; the city court elects churchmasters, (1666) 578, *see* Churchmasters; Megapolensis defends himself before classis for advising the surrender, the church has between 300 and 400 communicants, with three ministers, as colleagues, [Revs. John Megapolensis, Samuel Megapolensis, and Samuel Drisius] who supply also the neighboring villages, (Aug. 16, 1666) 579, 583–

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84, 588–89; Rev. John Megapolensis is old and weak and his wife is ailing, 579; the company continues to blame the ministers for the loss of the place, (1666) 585; the mayor and governor unite in suggesting means for the support of the city clergymen, (Feb. 1667) 586; the mayor and aldermen order the inhabitants to pay their church dues, (June 1667) 588; the ex-Dutch civil officials certify as to the Dutch loyalty of Domine Megapolensis at the surrender, and his proper conduct, (Aug. 1668) 593; a day of humiliation appointed by Governor Lovelace, (Sept. 8, 1668), 594–95; Domine Samuel Megapolensis desires to leave, on account of the smallness of the salary, the unpleasant manner of collecting it, the anticipated changes in church government, and the extensiveness of his field, preaching in five places, (Sept. 7, 1668) 595–97, 600; Drisius describes the condition of the church and the amenities of the church services [with the English], (1668), 598; chorister Pietersen makes request for his salary, (Feb. 1669) 600; Domine John Megapolensis complains to classis that the company withholds 2000 guilders for salary due him, before the surrender, that they charge him with treachery, he doubts not classis has done its duty but he yet awaits an answer, his son Samuel, about to leave, will give a verbal account of the condition of the church; the people crowd the church but are not disposed to contribute (Apr. 1669) 601–3, 606; Rev. Samuel Megapolensis appears before classis, tells of the deplorable condition of the church since the surrender, of the

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difficulties in raising the salary, desires a church in Holland, hands in a letter from his father alluding to the large arrearages due him, (July 1, 1669) 603–4, 606–7; Nicholas Governeur, son-in-law of Domine Drisius makes similar complaints in reference to arrearages due Drisius, asks classis to urge the company to pay, a committee appointed to speak with individual members of the company, (July 1669) 604; the company settles up in full with Domine Drisius, 605

The consistory writes to the classis, Domine John Megapolensis has died, Drisius is afflicted with a loss of memory, the church deprived of services, seeks refuge in God and the classis, would be much pleased to have Domine Selyns, if not, desire classis to call for them a minister, (Jan. 24, 1670) 607–8, 612, 613; a similar letter written six months later, urges the sending of a minister, have kept up Sabbath services through the reading of a sermon by the chorister, Domine Polhemus preaches for them on Wednesdays, once a fortnight, the city authorities have secured an act from the governor, guaranteeing the salary, (June 5, 1670) 610, 615, 620; the text of the act, 611, 515, 620; classis expresses its sympathy at the death of Megapolensis and for the infirmity of Drisius; commends the church for their zeal in so urgently seeking another minister, Selyns hesitates about accepting their call, the church needs a very able man, important for them to inform classis of the conditions of the call, (Sept. 10, 1670) 613–14; none of the candidates under charge of the classis, willing to

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accept the call, (Dec. 9, 1670) 615; description of the city by Montanus, 616; classis chooses Rev. William Van Nieuwenhuysen for the New York church, he accepts the call, examined and ordained, (Mar. 16, 1671) 616–17; meantime, Egidius Luyck conducts the services on Sunday afternoons and Domine Drisius in the forenoon, (Mar. 28, 1671) 617; still considerable arrears of salary, delinquents must give written reasons therefor, (May 16, 1671) 618; general meeting called to consider the best way of raising the salary, (July 1671) 619–20; departure of Van Nieuwenhuysen for New York, (Aug. 1671) 620, 623; each church [the Lutheran and Reformed] must support its own poor (Dec. 1671) 621–22; the city court pays Egidius Luyck 400 guilders ($160) for his services, (Mar. 5, 1672) 623; the church in the fort to be repaired at the expense of the city, (Mar. 21, 1671) 623; the consistory thanks the classis for sending them a minister, his arrival (1672) 624; the church much pleased with his services, (spring of 1672) 624–25, 628; the consistory and pastor have come to an understanding about the salary, 1000 guilders, Holland currency, if paid in beavers, to be valued at six guilders each, if in silver money, according to Dutch values of silver, if in sewant, according to current rates of exchange, (July 13, 1672) 625–26

Recapture of New York by the Dutch, (Aug. 1673) 628–29; all magistrates must be of the Reformed religion, forms of the oaths to be taken, 630, 633–34, 640; ordinance for the better observance of the Sabbath, penalties for vio-

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lation, 633; the corporation of New Orange (New York) sends an address to the States-General respecting the means for greater prosperity in New Netherland, (Sept. 8, 1673) 635–36; order for days of humiliation and thanksgiving on first Wednesday of each month, (Nov. 15, 1673) 637–38; valuation of the estates of the citizens, (Mar. 17, 1674) 641–43; the States-General order the restitution of New Netherland to Great Britain, (Apr. 16, 1674) 645; the widow of Domine Megapolensis petitions the Dutch governor for arrearages of her husband's salary, and that of her son, (June 16, 1674) 647–48, 683, 686–87; commission of Andros to be governor of New York, (July 1, 1674) 648–49; the Dutch church petitions the Dutch governor (Colve), for a deed for their church in the fort, deed given, (July 23, 1674) 649–50; Van Nieuwenhuysen writes to classis, Drisius had died just after having been appointed by Governor Lovelace to serve the English,[a] his infirmities, Van Nieuwenhuysen is happy over the treaty of peace, but sorry for the resurrender to the English, the church flourishing; between 400 and 500 members, 100 received during the writer's pastorate of two years, would be pleased to have a colleague, (July 26, 1674) 652–55, 664–65; acts of the state and church, in Holland, against the Labadists, to be recorded in the books of the Collegiate Church, (1674) 656–58, 675–76; conditions of the resurrender, (1674) 662; committee to welcome Governor Andros, (Nov. 3, 1674) 663; his proclamation confirming all rights and properties, (Nov. 26, 1674) 663–64; classis congratulates Van Nieuwenhuysen on his patriotism, on the prosperity of his church, (Dec. 9, 1674) 666–68; opposition of the Dutch to the form of oath required by the English, (March 16, 1675) 669–72; the governor commended by the Duke of York about his proceedings concerning the oath, but cautioned not to be too severe, (Sept. 15, 1675) 677; Domine Van Nieuwenhuysen resists the encroachments of Rev. Nicholas Van Rensselaer (ordained as an Anglican) in the Dutch churches, (Sept. 1675) 678–82, 684–86; affidavits concerning the conduct of Rev. John Megapolensis at the surrender, (Aug. 15, 1676) 687; Van Nieuwenhuysen writes to classis to send a minister to Long Island, in place of Polhemus, who has died, (Aug. 29, 1676) 688–89, 695; Van Nieuwenhuysen entertains Van Zuuren (minister for Long Island) for a fortnight, on his arrival, (Sept. 30, 1677) 699; report of Governor Andros on the subject of religion, (1678) 708–9; Van Nieuwenhuysen criticized by Van Zuuren in reference to his statements regarding the values of the currencies in which his salary was to be paid, Van Nieuwenhuysen's salary, (1678) 713, 716, 717, 721; Chaplain Woolley's account of the relations of the Reformed and Lutheran ministers[b] to each other. (1678) 720; Van Nieuwenhuysen and the other Dutch ministers,[c] on the request of Governor Andros, meet as a classis and ordain Peter

a This probably means the English troops. We have no names of the chaplains for fourteen years after the English conquest.
b Domine Van Nieuwenhuysen, and Domine Arensius.
c Van Zuuren, Van Gaasbeeck and Schaats.

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Tesschenmaker to be minister at New Castle, Delaware, their act approved by the Classis of Amsterdam, (1679) 724–35, 737, 739; proposals to raise funds to erect a new Dutch church in the city, (1680) 743, 880; Governor Andros gives unused "redemption money" to the Dutch church toward building a new church, (1690) 996; this money confiscated by Leisler, (1690) 1397, *compare* 1061, 1065

Van Nieuwenhuysen and Van Zuuren write a joint letter to the classis thanking them for endorsing their act in ordaining Tesschenmacher, relation of the Dutch churches to the English government and to the English ecclesiastical system, desirability of a yearly conference among the Dutch churches, about 1500 members in all, some walk eight or ten hours to attend a service, the Dutch can hardly expect financial support from the English government, (1680) 753–55, 782–83; consistory writes to classis, death of Van Nieuwenhuysen, 450 members deprived of regular services, authorizes classis to call another minister, salary, 1000 guilders, with house and fuel, would be glad to have Domine Selyns, (Feb. 25, 1681) 759–62, 769, 777, 780–83, 785, 787, 818; Van Zuuren supplies the church occasionally, 776, 787, 793; commissioners in Amsterdam propose a contract with Selyns, (Dec. 10, 1681) 797–803; contract approved in New York, (Nov. 15, 1682) 799–800; civil fines given to the church toward erecting a new building, (1682) 801; a parsonage in preparation, 804–5, 841–42, 866; Selyns accepts the call, dismissed from his congregation, 801–3, 805–6, 809–10, 811, 816, 818, 822–23, 848; his departure for New York, (Apr. 1682) 811, 823; his arrival, 828

Prosperity of the church: letters of Selyns to classis, (1682) 827–34, 836–37, 842, 851–55, (1683) 865–69, 872–73, 879, 881; receives the Manor of Fordham, (1684) 888–98, 934, 936, 944, 947, 494–50, 960, 1035; deacons must no longer act alone as trustees of property without consultation with the elders, (1685) 897–98; petition prepared to the Common Council for a site for a new church building, but finally not presented, (1686) 929–30; need of new church building, (Dec. 1687) 950–51; petition to Governor Dongan for a charter, (Apr. 1688) 952–53; petition to the Common Council for a building site, (Apr. 1688) 953–54; general condition of the church, (Oct. 1688) 957–59, 960, 969, 984; claims made against the Manor of Fordham, (1688) 960; the Leisler troubles with great confusion in the church, delay in securing the charter and in erecting a new building, (1689–91) 963–73, 977–92, 993, 995–1017, 1020–21, 1923–24, 1027–29, 1030–32, 1036, 1041–44, 1131–32, 1397

A new Dutch church to be built in Garden street, a plan to be prepared, building-masters appointed, (Dec. 1691) 1030; lot purchased of the city, conveyed to the church-masters as trustees, (Feb. 1692) 1032–33; moneys of the consistory to be brought into one treasury, but without detriment to the poor fund, (Mar. 1692) 1034–35; the loss of the Manor of Fordham in a lawsuit, to be appealed, (Mar. 1692) 1035; the trouwbosch (marriage treasury) opened, (Mar. 1692) 1035–36

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Domines Selyns, Varick and Dellius write to the classis, of the sufferings of the ministers and churches during the Leisler troubles, (Oct. 12, 1692) 1041–44, 1047; the sympathy of the classis, (Apr. 1693) 1054–60; a new church edifice of stone in course of erection, 1043; subscriptions to ransom captives in Morocco, (June, 1693) 1061–65; the ministerial maintenance bill, (Sept. 1693) 1076–79; Selyns and Varick write to classis, large arrearages in their salaries, 1087; Selyns had sent classis in 1690, a copy of Eliot's Indian Bible, which was probably captured by the French, (Nov. 20, 1693) 1089–90, 1100–1; statement of arrearages of Selyns's salary, (1682–94) 1092; Selyns informs classis of Bertholf's preaching in Bergen county, N. J., of Domine Varick's death, of the improving condition of his own church, (Nov. 14, 1694) 1106–9; a new formal conveyance by Domine Selyns and wife (who was formerly Mrs Steenwyck), of the Manor of Fordham to the church, (Jan. 1, 1695) 1109–12; examination and license of Gualterus DuBois, (Apr. 1695) 1113–14; the church presses its right for a charter, (Apr. 18, 1695) 1116–17; only members of the church [or congregation] may be commissioned to lease lands on the Manor of Fordham, (Apr. 1695) 1117; Collegiate Church approved of the call of the churches of Kings county, L. I., on Rev. Casparus Van Zuuren, (May 1695) 1117–20, 1122; final account of the cost of building the Garden

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street church, (June 1695) 1123; arrearages of salary of Selyns paid in part, 1123; petition for a charter renewed, (June 19, 1695) 1127–28; the charter granted, text of the same, (May 11, 1696) 1136–65; action of consistory thereon, (July 16, 1696) 1167–68; allusions to the charter, 1204–12, 1218, 1228–33, 1242; obscure allusion to the charter of the Dutch in the closing paragraph of the charter of Trinity Church, (1697) 1165; a service of silver plate given to Governor Fletcher, instead of the usual fee, for signing the charter, (July 26, 1696) 1168–69; Selyns informs the classis of the general condition of the church, of the charter of his own church with its special privileges, of several English (dissenting) preachers in New Netherland, of two Anglican churches in the city, one in the fort, (the new Anglican chapel recently built there), and one in course of erection on Broadway (Trinity Church), of two Anglican ministers, who temporarily use the new Dutch church after his own morning and afternoon services, of four French ministers and their localities, (Sept. 30, 1696) 1171–73, 1176, 1187–88;[a] a loan made to certain parties in Albany who had been robbed, (1696) 1176; classis congratulates Selyns on their charter, on payment of arrearages of salary, on the progress of the kingdom through English and French ministers, (June 10, 1697) 1182–84; list of nineteen documents relating to the efforts of the consistory to call a colleague to

a Mr Vesey, subsequently rector of Trinity Church, did not acknowledge the chapel in the fort, for the troops, as a separate church; the two ministers referred to are Rev. Symon Smith and Rev. Edmund Mott, chaplains; the four French ministers are Daillé, Peiret, Morpo, and Bondet. See these names in Corwin's Manual.

Collegiate (Dutch) Church of New York City (*continued*)
Selyns, and of the impediments thrown in the way by a faction in the church, (Aug. 19, 1697–Nov. 19, 1698) 1189–1213, 1265–69, 1332, 1344, 1349

Consistory resolves to call a second minister, (Sept. 15, 1698) 1214; one treasury of all the funds of the church, 1202; abstract of Selyns's account of the difficulties resulting, (May 4, 1698) 1228–89; Selyns urges Domine Verdieren to accept the call, if declined, he requests classis to call a suitable minister, draft of 200 guilders sent to cover incidental expenses, the legality of the call, three Jesuits had recently visited the city, the Labadists have gone to Maryland, the Quakers are disappearing, a second copy of Eliot's Indian Bible sent to classis, 65 children repeated the entire Psalter, names given, (Sept. 14, 1698) 1230–40; arrearages of salary to be made up from the deacons' fund, (Sept. 1698) 1242; request made that the bodies of Leisler and Melbourne (executed in 1691) be buried under the church, consent neither given nor refused, (Oct. 14, 1698) 1242; Governor Bellomont's account of the reburial, 1245–46; correspondence between the Consistory of the Dutch Church of New York and the Dutch Church of London concerning the call of a colleague to Selyns, (Oct. 18, 1698) 1243–44, 1264–77; answer of the London Church, (May 1699) 1300–1

The Leisler faction sends an elaborate letter to the classis, as if official from the consistory, recounting their side of the case, (Oct. 21, 1698) 1246–62, 1295; the churchmasters authorized to lease lands in the Manor of Fordham, (Oct. 1698) 1263; consistory

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writes to classis; alludes to Selyns's gift of Eliot's Indian Bible to classis, refers to the troubles caused by the Leislerian faction, have sent a full transcript of all the documents both to classis and to the Dutch Church of London, the Leisler faction professes subordination to classis, hopes for help from the king, technical objections of the opposition, (Dec. 15, 1698) 1278–82, 1287–88

Domine Verdieren declines the call to New York, another to be sought, (Apr. 1699) 1286–87; classis thanks Selyns for the Indian Bible, congratulates him on the industry of his catechumens, grieved at the schism in the church, will seek another minister for them, (Apr. 23, 1699) 1294–96; Rev. Gualterus DuBois called to New York, (1699) 1297–98; church informed, excellent choice, (May 1699) 1304–5; his ordination, (June 1699) 1315–16; church anticipates his coming, (Aug. 1699) 1332; indorses Dellius on his mission to Holland, in opposition to Bellomont, 1321–25; consistory pays certain quitrents, 1338, *see* 163–64; the Leislerian faction anticipates the regular action of consistory, in thanking classis for DuBois, (Mar. 1700) 1346–48, 1354, 1363, 1366, 1428; classis notifies Consistory of New York of the irregularities of Domine Freeman, and requests them to send him back, 1348–49; the consistory formally thanks classis for calling DuBois, well pleased with him, refer to the letter of the faction, anticipating their action, 1346; signed as if official, desires the views of classis upon all the proceedings, (Apr. 1700) 1353–57, 1362, 1363, 1366–67

Collegiate (Dutch) Church of New York City (*continued*)

Selyns and DuBois write to the Consistory of Schenectady about their call of Freeman, importance of ecclesiastical regularity, (Sept. 4, 1700) 1384–85; also write to classis on same topic, 1386–88; both parties in the New York church satisfied with DuBois, classis considers the subject closed, (Dec. 6, 1700) 1428–29; troubles in the church after the death of Bellomont, 1441–42

Old poorhouse and grounds to be sold, new site to be bought and a new poorhouse built, (1701) 1460–62; fees fixed for certificates of baptism, of church membership, of marriage and of record of bans, 1480; strangers wishing to become members of church must bring witnesses of character, 1480; consistory only to choose churchmasters, (1701) 1481; nonsalary payers to lose their pews, 1482; elders and deacons must subscribe to the resolutions of consistory before taking office, 1484–85; death of Domine Selyns, DuBois recognized as first pastor, he is requested to delay seeking a colleague, (Oct. 1701) 1484–85; church gives £57, 4s to church of Schenectady toward building, (1701–2) 1487; consistory resolves that the "Arms" (wapen) of Leisler and Milbourne, may remain in the church, and their bodies remain undisturbed under the church, so long as their friends may desire, (May 24, 1702) 1490[a]; elders may be chosen to office without first having been deacons, 1502; Cornbury's instructions about the appointment of schoolmasters amended by the Assembly, (1702) 1509–11; consistory sells old poorhouse, (Jan. 1703) 1514, 1802; the churchmasters to be sole judges of what repairs are necessary to the property, 1515; Peter J. Marius wills £100 to the church for ministerial support, (Mar. 12, 1703) 1518–19; committee of Trinity Church to meet with committee of Dutch church to adjust certain claims as to ownership of graveyard, (Oct. 19, 1702) 1519[b]; church gives £9, 7s, 7½d to A. Rutan, of Hackensack, 1520

Collegiate (Dutch) Church of New York City (*continued*)

Elder Nicholas Bayard cleared of certain illegal charges, after a false imprisonment and sentence to death, (1703) 1529, 1543, 1596, 1599; Madame Knight's allusion to Collegiate Church in her description of New York, (1704) 1550–51; the consistory to meet four times a year and the churchmasters to meet with them, and have a deciding vote, (May 1709) 1558–59, 1992–93; Domine DuBois forwards Kingston's call for a minister to the classis, 1563, 1571; the church claims her right, by her charter, to appoint her own schoolmasters without interference from the governor, (Jan. 1705), 1584–85; the churchmasters to meet on the first Friday of each month to attend to their special business and dispose of sittings in the church, (Mar. 1705) 1585; ministers shall have only one vote at the election of elders and deacons, (Oct. 1705)

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*a* Leisler and Milbourne were executed in 1691 and were buried under what is now the rear of the Tribune Building. In 1698 their bodies were exhumed and forcibly buried under the floor of the Dutch church in Garden street, against the protests of the consistory, the vestry of Trinity Church, and the respectable citizens generally. Selyns having died, this action was taken to prevent the reopening of the question of their removal.

*b* This relates to about 70 feet of the northern end of present Trinity churchyard.

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1596–97; insulting conduct of Governor Cornbury to Domine DuBois when presenting Domines Beys and Antonides to him, (1706) 1615–19; the consistory issues a circular letter to all truth-loving persons, concerning the circumstances connected with the installation of Freeman, by DuBois, over the church of New Utrecht alone, to the exclusion of the other churches of Kings county, (Feb. 19, 1706) 1631–35, 1642; consistory writes to classis on account of the troubles on Long Island, the rudeness of Governor Cornbury, and the general condition of the churches, (May 1706) 1646–53, 1699; the special condition of the church of New York, 1653–54, 1700; DuBois had published a Compendium of Christian Doctrine, 1653, 1700; special paper by Domine DuBois on the "State of the Dutch Church" in its relation to the English governors, (May 24, 1706) 1657–60; his special request for redress, in various particulars, from the government of England, through the classis, 1660–62; DuBois and his consistory counsel Domine Beys to be patient with Cornbury's arbitrariness, 1664; Cornbury finally compelled to yield and allow Dutch ministers to officiate without a civil license, (June 1706) 1667–68; Messrs Makemie and Hampton, two Presbyterian divines, solicit the use of the Dutch church, for services, granted, if the governor consents, (1706) 1669–71, 1681–82; legal opinion given against Cornbury's attempt to control the affairs of the Dutch churches, (Jan. 8, 1707) 1679–80; DuBois indorses Antonides's account of the source of the troubles in Kings county, 1681, *see* 1639–45;

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regulations about the baptism of illegitimate children, (1707) 1689; classis is expecting a deliverance from Pensionary Buys (great counselor of Holland), on the religious liberties of New York, 1682, 1689, 1702; characterization of Cornbury, (1702–8) 1711

Classis laments the attempted destruction of the liberties of the Dutch church, urges peace on Long Island, (Feb. 1709) 1716–20; classical letters tampered with, 1723; letters to New York captured on the seas, 1733; arrival of many Palatines in New York, 1724, etc., (*see* Palatines), the Assembly request Domine DuBois to recommend a Dutch chaplain for Dutch troops going to Canada, effort of Paul Van Vleck to obtain ordination for this office, DuBois and Antonides refuse to ordain him on the Assembly's order, (June 1709) 1760–61; report of the circumstance sent to the classis, DuBois and Antonides protested against the order but Freeman was willing, importance of a classis in America, (July 8, 1709) 1769–73; DuBois writes Kingston in connection with the trial of Domine Beys, (1709) 1794; Pensionary Buys promises assistance in reference to the liberties of the Dutch church in New York, (Oct. 1709) 1803, 1841; reasons of the delay, the matter to be presented at court in England, classis doubts the wisdom of an American Classis, (1710) 1845, 1857–58; correspondence with classis, (1711) 1878

No amounts of money under £50 shall be put out at interest except by unanimous vote, the communion table to be fenced to prevent confusion in approaching it, (June 3, 1711) 1883; the depu-

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ties of the synod have paid their respects to the lord counselor pensionary, and have requested him to speak on the liberty of the Dutch churches with Lord Marlborough or Ambassador Townsend at the court of England, a written account of the American Dutch churches put into his hands, (Sept. 30, 1711) 1887–88; the account books of the elders, almost full, to be transcribed, and kept in new books of the best kind, but no longer in guilders, but in pounds, shillings and pence, (Dec. 13, 1711) 1897; regulations made as to the succession of sittings in the church, (1712) 1903–5; petition presented to the consistory for the calling of a colleague to DuBois, a church meeting to be called to consider it, (Feb. 1712) 1916, 1922; in coming to the Lord's table, members requested to approach it from the west side, and to leave by the east side, 1916; a bill presented to the Assembly to enable certain ones to dispose of the estate of Mrs Selyns, rejected, (Oct. 29, 1712) 1964–65; members of the great consistory, when invited to confer, to have an equal vote with members of the consistory, (Mar. 11, 1713) 1992–93, *see* 1584–85; members of the great consistory and members of the church are asked to bind themselves to support a second minister, when called, (Mar. 11, 1713) 1993, 1999; church sends large supply of food to the Palatines, (1713) 2002–3; Henricus Boel presented to classis proper classical and ecclesiastical certificates and was received among the "Recommended," Oct. 2, 1713) 2009–10; the classis advises DuBois to seek to obtain a

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*a* This probably relates to the cessation of the Leisler faction by the death of Dr Kerfbyl.

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*a* Twelve lots were leased, a whole square, bordering on Pearl and Rose streets, about where the Newsboys' Lodging House now is. But few burials were made here. After the Revolution the plot was bought of the city, and the lots sold off during the following half century at a great profit. The church school was located here for many years.

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*a* Leisler's knowledge of theological names and terms was not very accurate. He means by this term, a Coccelan minister. Cocceius was famous for his emphasis on what is now known as Biblical theology in distinction from systematic theology. See Cocceius in Schaff-Herzog Encyclopedia.

*b* Neither the original of this letter nor the Dutch translation was found, but the general points are seen in Dellius's defense, 1394–1422.

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*a* This very elaborate defense of Dellius is well worth studying for the light it throws on Bellomont's character.

*b* This evidently means charters for churches or congregations not of the Anglican communion.

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[a] This was the Anneke Jans property, subsequently the Trinity Church property.

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*a* This marriage occurred October 20, 1686.

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linquents for rent must pay or be arrested, the great consistory to be called together to consider matters relating to the manor, (June 9, 1755) 3556–57; the great consistory agreed to the sale of the manor, excepting the Dutch church building, (June 12, 1755) 3557

The committee on the sale of the manor presented a list of the farms with the prices an acre, present tenants might buy at 20 shillings less an acre, payments to be made in four equal parts, a year apart, the first being on Apr. 1, 1756, (Sept. 25, 1755) 3588–89; objections made by some of the tenants to the survey of their farms, one tenant had taken a lease from Lewis Morris who had encroached on the manor, this tenant to be ejected, and an action in law to be begun against Morris, (Nov. 10, 1755) 3614; sales of farms proceeding, a special agreement with one purchaser (Mar. 19, 1756) 3650, (Apr. 1, 1756) 3651; the corporation of the city buys stone of the consistory on the manor, for the construction of a prison, (Apr. 17, 1757) 3700; encroachments by neighboring farmers on the manor, certain boundaries specified, suits pending against trespassers, (Oct. 31, 1757) 3710–11; farm no. 34 sold to Isaac Valentine for £934, to be paid for in four equal instalments, farm no. 11 sold to Peter De Lancey for £691, 6s, 10d, (Jan. 9, Feb. 2, 1758) 3711–12; a new road to be made on farm no. 1, now in possession of B. Archer, if a bridge should be built over the Harlem river, consistory would give a free right of way to it on certain conditions, (Sept. 11, 1758) 3715; suit still pending against Lewis Morris, the committee urged to push the business,

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Lewis Morris agrees to pay the consistory for a certain portion of the manor as exhibited on a certain plan, £6000, provided the consistory will give a warrantee for the 1200 acres, and a quitclaim for the governor, consistory accepted the offer on condition that the rents for the current year, be also paid for the benefit of the church, the £6000 to be paid in three equal instalments, and that the Dutch church on the manor, with an acre of ground, although in this tract, shall remain the property of the Collegiate Church, and also a piece of ground in said tract to be sold to Peter De Lancey, and that Mr Lewis Morris, jr, pay the quitrent for half the manor from the time he obtains

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possession, and, furthermore, that he give a quitclaim for the whole manor, by which the suits between his father and the church shall cease: committee appointed on this business, (Sept. 27, 1759), 3737; Morris agreed to this arrangement, the papers were signed and sealed, but each party retained his own papers, until the final papers should be delivered (Sept. 28, 1759) 3738

Abel Hardenbrook resigns his superintendency of the manor and of the Harpending lots in the city, John De Peyster appointed in his place, John Vermillie buys a vly (valley) in or near his farm, a committee appointed to inquire into the leases of the Harpending lots, and a dwelling to be sought for teacher Van der Sman, (Nov. 1759) 3747; cost of the suit against Lewis Morris for encroaching on the manor, £324, 19s, 5d, the Bussing case, traveling expenses to the manor, £5, (Jan. 3, 1760) 3748; committee reported on the Harpending lots, left in charge of John De Peyster, (Jan. 10, 20, 1760) 3749; a farm on the manor sold to Hendrick Michielse for £5, 10s, an acre, only £100 to be paid at first instalment, the balance in two annual instalments, (Mar. 13, 1760) 3749; leases on the Harpending lots, John De Peyster to furnish a list of arrearages on the manor, delinquents to pay within six weeks or be arrested, (June 29, 1760) 3758–59; list of the remaining farms and places yet unsold, ordered that they be sold at vendue, (Feb. 2, 1761) 3803–4; vendue held, several sales effected, (Apr. 1761) 3804

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Harpending (Harpendinck, Herbendinck, Harbending, Harberding), John, is assessed for 2000 guilders, (1674) 642; resides on High street, (1676) 222; a deacon, (1682–84) 800; allusions to him as deacon, 837, 842, 951, 998; allusions to him as elder, 805, 1193–94, 1197, 1202, 1212, 1244, 1273, 1277, 1282, 1325, 1355–57, 1366; other allusions, 1110; in the division of the so-called "Shoemakers' Pasture" in 1695, a number of lots fell to him, 2222; his will (Feb. 7, 1723), his death, (1724–25) 2222; later suits respecting his property, 2223–29; Gerardus Beekman, overseer of his lots, (1734–43) 2641, 2794; Abel Hardenbrook, overseer, (1743–59) 2794; John De Peyster, (1759–) 3747; committee appointed to report on the leases, 3747; leases to run for twenty-one years, (1760) 3749, 3758; lots sold to the Moravians as a site for a church, (1760) 3758; allusion, 4000; consistory resolved to build a third church edifice on the Harpending lots, [North Dutch Church], (1767) 4093; consistory ordered that the "coat of arms" of John Harpending, in the South Church, should be copied, and hung in the North Church, above the pulpit, (1769) 4139, 4149; allusions, in the law of 1753, allowing the consistory to sell their Manor of Fordham, 3451; Henry Harpending, of Raritan, N. J., having inherited £50 from this estate, petitioned the consistory for help, £10 given him, (1769) 4149;[a] al-

*a* Jan Herberding [or Harpending] was an elder in 1694, when Domine Henricus Selyns and Margaret his wife (formerly the widow and the executrix of the Hon. Cornelis Steenwyck), gave the deed to the church for the Manor of Fordham, as directed by the last will of Mr Steenwyck. The deed is a duplicate, inserted in the church book, with the signatures of the grantees and witnesses. Immediately after this deed follows a receipt of the elders, acknowledging said deed. Among the signatures is the autograph of Jan Harberdink, which, on comparison with his signature on the duplicate of his will, in the possession of the church, is found to be precisely the same, thus identifying him as the same person.

In the register of church members the following is found:
Mayken Barenke, January 2, 1661.
Jan Herberding, April 6, 1664.

From this it appears that Mr Harberdink was settled here prior to the first surrender of the colony to the English, and consequently is one of those to whom

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lusions, 3803, 3806, 3968, 3970, 4000, 4028, 4080, 4093–94, 4106, 4149, 4180, 4199
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Harrison, John, 933
Harrisson, Mr, *see* Harison, Mr
Harsin, Gerrit, (1731) 2101; elder, 2722
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Hawks (Hawkins), Rev. Dr Francis L., 1097, 4186
Hawles, Sir John, solicitor general, 1687
Hawley, Rev. Gideon, account of his journey through Albany, Schoharie and Delaware counties, N. Y., (1753) 3399–3405
Hawmuller, V. P., 1793
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Hayman, Nicholas, 2291, 2329
Haymensen, *see* Heymansen
Hayne and Torrecos, 1340
Haynes (Haines), John, 965, 971, 973
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the right was reserved under the terms of the surrender, of disposing of his inheritance according to the customs of the Dutch, and so releases his devise from the operation of the mortmain statutes of England.

In Liber A, in the register of marriages, is the following entry:
Entered, December 8, 1667; married December 25, 1667. Jan Harberding, single, from Bolchold in Westphalia; and
Mayken Barenke, single, from Haerlem, Holland.

From the Register of Officers, it appears that Jan Harberdinck was chosen Deacon in 1682-84; 1685-87; 1690-92. Elder, in 1693-95; 1697-99; 1707-9; 1712-14.

*a* This was recovered in 1841, and sent to New York and given to Harvard College.

Haynes. *See also* Hains
Haysberry (Haysburgh, Haysbury), Columbia county, N. Y., 2062, 2093, 2123
Haysteter, David, 1788
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*a* The pastors of the Presbyterian church at Hempstead, L. I., were, Rev. Richard Denton, 1644–59; Rev. Jonah Fordham, 1659–80; Rev. Jeremiah Hobart, 1682–92; supplies, 1692—; Rev. Benjamin Woolsey, 1736–56; supplied by Revs. Keteltas, Davenport and Hart, 1772–1805.

*b* Rectors of the Anglican church at Hempstead: Rev. William Vesey, 1693–95 (p. 1175); Rev. John Thomas, 1704–24; Rev. Robert Jenney, 1726–42; charter given to the church, 1725; Rev. Samuel Seabury, 1742–64; Rev. Leonard Cutting, 1766–84; Rev. Thomas L. Moore, 1785–99; Rev. John Hobart, (May–Sept. 1800).

Henderson, Rev. Jacob, ordained by bishop of London (1710), settled at Dover Hundred, Pa. (1710–11), supplied Burlington, N. J., settled at New Castle, Delaware, (1712–13), resigned, 1991, his account of the state of the Anglican church in New York and New Jersey, (1712) 1950–51; criticism of his account, 1951–53; allusions, 1896, 1907–8, 1910–12, 1914–15, 1970, 1991–92; dies (1751) 1991

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*a* The Dutch churches kept very complete records of these things.
*b* There are not a few errors of dates in this address.

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*a* On November 16, 1674 Andros declared that his proclamation of November 9 was "to be understood with due regard to the articles of peace in every particular."

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[a] A copy of this letter of Domine Megapolensis was sent to the Classis of Amsterdam and was secured by Mr Brodhead in 1842. It consists of nine very closely written pages in Latin, in the peculiar chirography of the times. It was deciphered and translated by Dr Louis Bevier of Rutgers College, in 1907, and published in parallel columns, Latin and Dutch, by the Collegiate Church, making twenty-two pages. Only one hundred copies were issued. It was not published in the Ecclesiastical Records because of its polemical character. The original is now in the archives of General Synod in the Sage Library at New Brunswick, New Jersey.

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Kings (Columbia) College (*continued*) Frelinghuysen, (May 27–30, 1755) 3546–52; the additional charter, 3554–55; review of the whole case, 3557–58; Ritzema censured by his consistory for securing the additional charter, and his reply, 3574–77; Ritzema's representations to the classis, 3605–7, 3610; Trinity Church's letter to S. P. G., 3611–12; address of Livingston to Governor Hardy on a sectarian college, (Nov. 17, 1755) 3621–22; allusions, 3626, 3654, 3672, 3682–84, 3716–18, 3727–29, 3734–36, 3745–46; allusions, 3803, 3816–17, 3864–65, 3887–88, 3890, 3909; tract of land petitioned for, by Sir James Jay (1764) 3940; 20,000 acres given, 3942; allusions 3961, 4008–09, 4090–91, 4140; predicted benefit of a Dutch professorship of divinity therein, (1769) 4143–45, 4160; applies for the privileges of a university, and for remission of quitrents on the 20,000 acres of land, (1770) 4185–87; allusions, 4192, 4195, 4205, 4257, 4287, (1776) 4291, 4298, (1783) 4312; amendment to its charter, name changed to Columbia College, (Apr. 13, 1787) 4342

Kings County, Long Island, settlements begun at Newtown and Flatbush, (1652) 314; Polhemus preaching at the several Dutch settlements, (1654) 330; committee appointed to build a church and parsonage at Flatbush, 332–37, 339, 341–42; subscriptions made to support the minister, (1655) 333, 339, 345–46; Brooklyn petitions for part of his services, 345–46; contract to be made with him respecting his services, 346–47, 350–52, 384; West India Company sends a bell for the church of Flatbush, 363, 373; petition for more land for the support of the church, (1658) 415; petition to be allowed to assess for the salary of the minister, (1657) 365–67; people of Brooklyn object, 367–69; allusion, 384; Polhemus thanks the classis for favoring his settlement, 392; his services at three settlements, 396, 426; concerning the church lands at Flatbush, 415, 416; adjustment of his salary and other accounts, 416–17; fines for nonpayment of salary, 419, 420; Polhemus writes to classis, (June 4, 1658) 424; pleads for arrears of salary owed him by the company for his services in Brazil, 439; Domine Blom preaches in Brooklyn and Flatbush, (1659) 445; Domine Selyns called to Brooklyn, (1660) 462, 466–68, 473–74; his arrival, 485; ecclesiastical testimonial concerning him, 472; Gravesend petitions the director for a minister, (Apr. 1660), 473–74; contractor of church of Flatbush pleads for compensation for extra work, (May 1660) 475–76, 484–85; salary of Selyns at Brooklyn, (July 5, 1660) 477; expenses of Selyns during delay in his settlement, paid, (Sept. 2, 1660) 479; his installation at Brooklyn, (Sept. 3, 1660) 479–81; the people thank Polhemus for his services, 481–82; list of members at Brooklyn, 482; Polhemus alternates between Flatbush and Flatlands, 484; collections for building church at Flatbush made in several places, 3437 .12 florins collected, yet owing 624 florins, 400 given by the director for the company, 484–85; New Utrecht has yet no preacher, (1660) 492; letter of Selyns to classis describing his circumstances at Brooklyn and the Bowery, (1660) 487–89, 504; the company will send a bell for the church of Brooklyn, (1660) 495; church of Flatbush appeals for additional

Kings County, Long Island (*cont'd*)

Kings County, Long Island (*cont'd*) assistance, (1661) 501–2; people of Flatlands resolve to build a church for themselves, petition to be allowed to seek subscriptions, (Sept. 12, 1662) 527, 531; people of Bushwick engage a schoolmaster, (Dec. 1662) 592; builders of the church of Flatbush discharged, churchmasters appointed, (Jan. 4, 1663) 529; church of Flatlands pleads for assistance, 1663) 531; Polhemus writes to classis, suggests some sort of correspondence among the churches, (Sept. 1663) 533–34, 543; Selyns's term of four years, at Brooklyn, about to expire, wishes to return to Holland, (Jan. 1664) 540–41; Polhemus again writes to classis, suggesting some sort of correspondence among the churches, (Apr. 1664) 543–44, 551; Selyns writes to classis describing the condition of affairs under his ministry, hopes soon to return to Holland, (June 1664) 547–50, 553; permission granted him, (July 1664) 551; surrender of New Netherland, (1664) 557–59, 560–62

Domine Selyns reports in person to classis, (1664) 562; Domine Samuel Megapolensis preaches occasionally at Brooklyn (one of the five places referred to), (1668) 596; the property of Domine Polhemus is not to be assessed for the support of the church (1671) 616; assessments to be made to pay for the parsonage built for Selyns at Brooklyn, (1871) 620–21; commissioners appointed to visit the towns of Long Island to

Kings County, Long Island (*cont'd*) administer the oath to support the restored Dutch government, (1673) 633; officials of the towns on Long Island to see that the Reformed religion is maintained, at Flatbush, Flatlands, Brooklyn, New Utrecht and Gravesend, (Oct. 1673) 637; resurrender of New Netherland to England, (Nov. 2, 1674) 662–63

Death of Domine Polhemus, the Dutch churches of Kings county inform classis of their desire for another minister, (Aug. 29, 1676) 688–89; Van Zuuren called, (Mar. 1677) 692–93; he writes to classis (Sept. 30, 1677) 699–702;[a] list of members in (some of) his churches, 702–4; answer of classis to his letter, (no date) 705–6; report of Governor Andros on ecclesiastical conditions in New York, (1678) 709;[b] Van Zuuren again writes to classis, New Utrecht mentioned among his churches, complains of the price of exchange, in his salary of beaver skins, (Oct. 30, 1678) 711–19, 745; writes on same subject to Domine Danckerts, defending himself in reference to the cost of exchange, (May 4, 1679) 721–22, 723; Van Zuuren unites with the three other Dutch ministers in forming a temporary classis and ordaining Tesschenmaker at the request of the governor, (1679–80) 726–27, 730–35; difficulties about paying for the parsonage at Flatbush, (1680) 736–37; the classis writes to the Dutch churches of Kings county, and to Van Zuuren, sepa-

*a* New Utrecht is now, for the first, formally included in his charge. He lived at Flatbush, and refers to three other churches. These must have been Brooklyn, Flatlands and New Utrecht, 700.

*b* Governor Andros was not very well posted on the topic on which he was reporting. He says, "one church of England, several Presbiterians, and Independents, Quakers and Anabaptists, of several sects, some Jews; but Presbyterians and Independents most numerous and substantial. There are about 20 churches." He does not refer to the Dutch churches at all, unless he includes them under Presbyterians. There were in 1678, 12 Dutch churches, 5 Presbyterian and 5 Congregational. There was no church of England except the chaplain to the troops.

Kings County, Long Island (*cont'd*)
rately, urging all to fulfill their respective obligations and to live in peace, (Apr. 2, 1680) 740–41

Salary of Van Zuuren better attended to, (Dec. 10, 1680) 751–53; church of Flatbush is endeavoring to heed the exhortation of classis, had settled their difficulties, 756–58, 783–84; Van Zuuren had supplied the church of New York once a fortnight during the sickness of Van Nieuwenhuysen, and will continue to do so during the vacancy, (1681) 762; difficulties in connection with discipline at Flatbush, an abusive schoolmaster, (1681) 771–80, 782–83, 819–21; the united churches of Kings county write to classis, the church in favorable condition, their minister burdened by being obliged to serve Staten Island and Bergen, as well as New York, (Sept. 15, 1681) 786–87; references again to the abusive schoolmaster, the judges unfavorable to the Dutch church, Van Zuuren's extensive labors, about 360 members in the churches of Kings county, would like to return to Holland, (Oct. 30, 1681) 790–95, 806

Van Zuuren commends Domine Selyns, has been richly compensated by the consistory of New York for his services, (Oct. 1682) 838–40, 852–53, 855–56; allusion to Van Zuuren, 867, 882; he is called back to Holland, (1684) 884–85, 887–88; the churches of Kings county, except New Utrecht, unite in asking classis to send them another pastor, Quakers invade the churches, (Sept. 20, 1685) 906–9, 914; Domine Rudolphus Varick called to New Netherland, (Nov. 12, 1685) 911, 914; he writes to classis, is also to supply Staten Island four times a year, (Sept. 9, 1686) 922, 935–36, 943–44; classis congratulates him on his reception and duties, (Nov. 13, 1687) 947–48; Governor Dongan's report on the state of religion in the colonies, (1687, not 1684 as printed) 879–80, 956; Varick writes congregations of Kings county in peace, some converts from popery, has supplied Hackensack and other places, there are eight English preachers[a] on Long Island, (Sept. 30, 1688) 969, 970; reply of classis, (Aug. 22, 1689) 976–77, 1006; Varick signs an address of merchants and ministers to King William III, complaining of Leisler's unjust and arbitrary deeds, and praying for relief, (May 19, 1690) 997–98; Leisler also writes to the King, seeking to vindicate himself, and alluding to his imprisonment of Domine Varick for treason, (Oct. 20, 1690) 1008–9; Varick's release by Governor Sloughter, (Feb. 17, 1691) 1010; Domines Varick, Selyns and Dellius write a joint letter to the classis about their sufferings under Leisler, correspondence impossible, ministers and elders grossly abused, Varick obliged to flee from his home, on his return arrested for alleged treason, he would like to return to Holland, (Oct. 12, 1692) 1041–45; Varick writes to classis, bad conduct of his congregation toward him, two of his elders condemned to death in connection with the fall of Leisler,

[a] These English preachers on Long Island, in 1688, were as follows: Rev. Thomas James, Easthampton, 1650–96; Rev. Nathaniel Brewster, Brookhaven, 1655–90; Rev. William Leverich, Newtown, 1670–92; Rev. Joshua Hobart, Southold, 1674–1717; Rev. John Prudden, Jamaica, 1676–91; Rev. Eliphalet Jones, Huntington, 1676–1731; Rev. Jeremiah Hobart, Hempstead, 1682–92; Rev. James Whiting, Southampton, 1683–1716.

Kings County, Long Island (*cont'd*) himself imprisoned for five months, Governor Fletcher had helped him to recover part of his salary, (Apr. 9, 1693) 1048–53, 1066–67, 1071; reply of classis, sympathizing with all the ministers, will remember Varick's desire to settle elsewhere, (Apr. 9, 1693) 1071; classis also writes to the consistories urging them to do their duties to their ministers, 1057–59, 1061; the ministry bill does not apply to Kings county, 1076; Varick writes to a friend in Amsterdam, repeating the account of his sufferings, 1084–86; Selyns and Varick write to classis of some improvement in their congregations, 1089, 1101, 1104, 1105; death of Domine Varick, disagreements about the parsonage, (Sept. 24, 1694) 1108, 1118; the four churches write to the classis for another minister, (May 7, 1695) 1117–20, 1121–22, 1129; the classis calls William Lupardus, he is examined and ordained, (Oct. 3, 1695) 1130–31; allusions, 1171, 1183, 1187; the classis writes to the churches of New York, Long Island and Esopus, about the difficulties at Albany, by the coming of Freeman there, (Mar. 29, 1700) 1348–49; population, (1698) 1264; allusion, 1348–49

Death of Domine Lupardus, (1702) 1639; Cornbury refuses permission to call Freeman, (1702) 1503–7, 1639–40, 1762–67, 1940; permission again sought, granted, 1539–43, 1640, 1764, 1940; text of the call, (May 4, 1703) 1522–26; Freeman conditionally accepts but finally prevailed on to stay at Schenectady, 1532–48, 1640–41, 1764, 1941; his subsequent intrigues for a second call, 1533–37; his demands not acceptable, the churches, except New Utrecht,

Kings County, Long Island (*cont'd*) write to the classis for a minister, (Dec. 1703) 1544–48, 1560, 1572–74, 1762–67, 1944–45; Domine Antonides called to the three churches of Flatbush, Flatlands and Brooklyn, (Oct. 6, 1704) 1577–81, 1588; allusions, 1594, 1642, 1762–67, 1946; Freeman visits Long Island to marry, (Sept. 1705) 1641; text of call to New Utrecht, (Sept. 21, 1705) 1522–26, 1641, 1765; tries to intrude into the other congregations, but is installed over the church of New Utrecht only, (Nov. 19, 1705) 1631–35, 1642, 1647, 1766, 1942; historical account of the events after the death of Lupardus, 1639–45; Bernhardus Freeman preaches at New Utrecht, and by a private agreement, also at Bushwick, 1642; but obtains a civil license from Governor Cornbury to minister in all the churches of Kings county, (Dec. 26, 1705) 1607, 1642–43

Arrival of Domine Antonides, (Jan. 1, 1706) [O. S.], is introduced by Domine DuBois to Governor Cornbury, rudely treated, the governor unwilling that he should officiate, had licensed Freeman for all the churches, 1642–43, 1646–51, 1699–1700, *see also* Beis's Journal, 1615–19; the consistories of the three churches protest against Freeman's conduct, in having obtained a civil license, Freeman does not reply, chooses new consistories for all the congregations, 1624–25; Antonides obliged to seek also a civil license, (Jan. 14, 1706) 1621, 1765–66; consistories of Antonides offer to call Freeman as a colleague, if subscriptions for his salary can be secured, (Jan. 28, 1706) 1622, 1647–49; the church of Flatbush first, and then Flatbush, Flatlands and Brooklyn together, protest

Kings County, Long Island (*cont'd*)
against Freeman's design to make other consistories over their churches, (Feb. 15, 1706) 1625–30; the civil officials of the villages obtain an order from Cornbury, forbidding Freeman to proceed with their installation, (Feb. 16, 1706) 1630, 1643–44; but afterward they were installed, 1943; the Consistory of New York issues a circular letter showing under what circumstances Freeman was installed over the church of New Utrecht alone, (Feb. 19, 1706) 1631–35; Freeman now appeals to the first call of 1703 which was made upon him, as if this were yet in force, 1644; Antonides preaches in spite of all the difficulties, 1645, 1647; the consistories of New York, Kingston and the three consistories of Antonides, write a full account of all the unhappy circumstances in Kings county, (May 23, 1706) 1646–51; also a paper on "The State of the Church" and the danger to her liberties by arbitrary governors, (May 24, 1706) 1657–60; and an earnest "Request for Redress," 1660–62; Freeman obtains an order from Cornbury commanding Antonides's consistory to deliver up all the books of the church to Freeman, (Jan. 6, 1707) 1608; Abraham Governeur writes a legal opinion upon the illegality of such an order, (Jan. 8, 1707) 1679–80; allusion, 1681; classis receives a letter from Antonides on his church affairs, (Apr. 1707) 1681–82; classis seeks a conference with "Grand Pensionary" (or Counselor) Buys upon the subject, 1689, 1697–98, 1702; Cornbury recalled, (1708) 1672–73

Antonides's elders petition Governor Lovelace to give them a hearing upon the disturbances in their churches, a committee of the Coun-

Kings County, Long Island (*cont'd*)
cil appointed to hear the case, (Jan. 21, 1709) 1713–14, 1946–47; Freeman's elders also petition for a hearing, requested to send a committee to the committee of the Council, (Feb. 4, 1707) 1715; classis writes to Freeman, referring to his irregularities, and exhorting him to obedience to church order, and to peace, (Feb. 4, 1709) 1715–16; writes also to DuBois, referring to their fears lest the church should lose her liberties, and urging him to try to effect reconciliation between the parties, 1716–17; writes also to Antonides, expressing grief at his troubles, the importance of preserving the liberties of the church, and exhorting him to make all possible concessions, 1718–20; Freeman's adherents propose plans of peace, based upon their own irregularities, (Mar. 5, 1709) 1721; Antonides's adherents propose plans of peace, based upon conforming in all things to the church order, (Mar. 1709) 1722–23; allusion, 1734; the regular consistories of Long Island (those of Antonides), write to classis, reviewing the circumstances, the efforts for peace, and the delays, (June 21, 1709) 1755–60; Freeman's own account to the classis of his call to Long Island, (June 28, 1709) 1762–67; Antonides's consistory petitions Governor Ingoldsby to direct the committee of investigation to report, (Sept. 8, 1709) 1797; so ordered, 1798; Freeman's consistory petitions for an order to restrain Antonides from installing elders and deacons at Jamaica, (Sept. 19, 1709) 1798; the report of the majority declares that Antonides is the regularly appointed pastor of Brooklyn, Flatbush and Flatlands, and Freeman is pastor

Kings County, Long Island (*cont'd*) of New Utrecht and perhaps of Bushwick, (Sept. 15, 1709) 1799; complaint against Antonides that contrary to the governor's order, he had installed a consistory at Brooklyn, with request for an order to restrain him from proceeding further in such matters, (Sept. 24, 1709) 1800–1; minority report, charging irregularities in the call of Antonides, and asserting that Freeman was the regular minister by his civil license, (Oct. 6, 1709) 1802–3; the majority report filed, the minority report taken off the file, (Oct. 20, 1709) 1805; consistory of Antonides petitions that he be declared to be the only regular minister in Kings county, (Oct. 22, 1709) 1806; Freeman's consistory petitions the governor to give his official decision (Oct. 27, 1709) 1806; the governor directs that the two ministers alternate in preaching in all the churches, and share equally in the income of the churches, if either refuses to comply, he shall be dismissed, (Oct. 27, 1709) 1807, 1947; Antonides, the regular ecclesiastically appointed minister, declares he can not comply with this arbitrary order without violating the rules of the church, (Nov. 11, 1709) 1808–9; consistory petitions for a further answer from the governor, answer, has given his decision and will hear nothing further on the subject, (Feb. 8, 1710) 1842; Antonides's consistory petitions Gerardus Beekman, President of the Council, that the report of the committee that he was the regular minister in Kings county may be confirmed, and he be protected in his position, (Apr. 12, 1710) 1846–47; the sheriff and

Kings County, Long Island (*cont'd*) justices of Kings county petition in behalf of Antonides, (Apr. 17, 1710) 1847; order, that each should preach in the churches which had called them, (Apr. 17, 1710) 1847–48; protest against a secret order obtained by Freeman, permitting him to preach at Flatbush, petition that said order be recalled, the Council urged such recall, the president not agreeing, the Council resolved not to meet again, (June 12, 1710) 1854; Classis of Amsterdam regrets its inability to enforce ecclesiastical decisions in the territory of another sovereign, 1857–58; and charges Freeman with many irregularities, 1859–60

Governor Hunter allows both Antonides and Freeman to preach, invites them to meet with him to discuss the difficulties in Kings county, (Sept. 15, 1710) 1866; further order in favor of Antonides, he is to be protected in his rights at Flatbush and Brooklyn, (Nov. 27, 1710) 1873–74; Freeman again attempts to preach in Antonides' churches, is forbidden so to do, (Apr. 30, 1711) 1879; Antonides's consistory petitions for a charter, caveat against it, report in favor of charter, (Aug. 1, 1711) 1885–87;[a] classis writes to Antonides and DuBois of her efforts to secure the liberties of the church, had also heard from Freeman and reports his views, (Sept. 30, 1711) 1887–88; classis again writes to Freeman concerning his irregularities and exhorts him to peace, (Sept. 30, 1711) 1889–90; extensive correspondence between Freeman and Antonides, and their adherents, making proposal and counter proposals for peace, by Freeman, (Mar. 17,

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*a* Nevertheless the charter was not obtained, and the churches of Kings county were not incorporated until after the Revolution.

Kings County, Long Island (*cont'd*)
1712) 1924–25, 1927–28; by Antonides, (Apr. 18, 1712) 1929–31; by Freeman, (Apr. 27, 1712) 1931–33; by Antonides, (May 4, 1712) 1935–38; by Freeman, in an elaborate review of his position, more or less technical, attempting to vindicate himself, yet declaring his great anxiety for peace, (May 8, 1712) 1938–49; no reply, 1981

Freeman writes to classis, refers to his correspondence while yet in Schenectady, denies that a civil license tends to destroy the liberty of the church, defends his conduct in reference to the proposed ordination of Van Vleck, (July 2, 1712) 1955–60; the three consistories of Antonides write an elaborate letter to the classis, speak of the liberties of the church, efforts made for peace, the misuse made by Freeman of the letters of the classis to him, of his unwillingness to submit his case to any ecclesiastical body of his own choosing, that the whole question was one chiefly of church order, that his last paper in the attempted peace negotiations was a libel which they had declined to answer, and that classis had been too tender toward Freeman, (Jan. 28, 1713) 1973–90; an abstract of this paper, 1994–97, 2008–9; classis resolves to write urgent letters to all parties proposing a plan for peace, (Oct. 2, 1713) 2010, (Jan. 9, 1714) 2011–12; her letter to Antonides, (Mar. 14, 1714) 2029–32; to Freeman, (Mar. 14, 1714) 2033–34; and to DuBois, to use his good offices in assisting, (Mar. 14, 1714) 2035–37; also to the consistory of Freeman, (Mar. 14, 1714) 2037–39; peace and unity had begun already to show themselves on New Year's day, (1714) 2065–66; and a joint letter of Antonides and Freeman told the story, (Feb. 11, 1715) 2083–86, 2088–91, 2095; census of Kings county, (1723) 2196; allusions, 3812, 4011–12, 4243, 4245. *See also* Antonides, Arondeus, Curtenius, Freeman, Van Sinderin

King's Farm, *see* Queen's Farm

King's Garden, *see* Queen's Garden

Kingsbridge, N. Y., 1138, 4298

Kingsbury (Kingsberry, Kingsburg, Germantown), N. Y., Rev. J. F. Haegar rector of Angelican Palatine church at, (1712) 1967–68; petition to build a church at (1715) 2098; the preparations to build, (1717) 2116–18; allusion, 2123. *See also* Haegar, J. F.

Kingston (Atharhacton, Sypous, Wiltwyck, Esopus), first settlement of, (1657) 398; Blom, the first pastor, (1659), *see* Blom, Herman; income of the village and cost of parsonage, (1660) 495–96, 512; salary of the pastor, 501; charter of the village, judges must be of the Reformed religion, 503; Blom's description of the church and account of the Indian massacre, (1663) 534–35; correspondence with Stuyvesant about the intestate estates of the massacred, 536–39; day of thanksgiving appointed for the deliverance of the captives, 545–46; Domine Blom leaves Esopus, (1668) 594; the church vacant for ten years, 729; petitions Governor Colve for help to support a minister, (1673) 634; petitions Governor Andros that Peter Tesschenmaker may be their minister, (1676) 683–84; no reply, Tesschenmaker had been their supply, 684, 728; the consistory requests classis to call a minister for them and for the three neighboring villages, (1677) 696–99; classis sends Van Gaasbeeck, (1678) 707–8; his description of the place

Kingston (*continued*)
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*a* The words "public school," under this reference, should have been translated "trivial school," and this explains the use of the word "hypodidasculum" here, for teacher. It was a Latin school which was intended. See W. H. Kilpatrick, *Dutch Schools of New Netherland*, chapter VI.

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*b* See Sauthier's chorographical map of the province of New York, (1779) in *Documentary History of New York*, Volume I, taking in all the land west of the Connecticut river, exhibiting this township of Leyden, etc. But the land between the Connecticut and Lake Champlain ultimately became the state of Vermont.

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*a* This is now within the block between Wall street and Exchange place, Broad and William streets.

*b* At first, the West India Company assumed the maintenance of all ministers sent out under their auspices, but as their fortunes waned, the company urged the churches to assist in supporting their ministers, and thus began the development of the voluntary system. The charter referring to support of ministers by Patroons on their manors, found only one field for its application, that of Albany. During the term of the second minister in that place, the Patroon withdrew his support altogether, and the congregation was required to raise the salary, (1658) 424; with the English conquest, of course, all help from the West India Company ceased. The fluctuating condition of ministerial salaries for the next generation is indicated by the references above given.

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*a* These "Managers of the church of England" became the ecclesiastical vestry of Trinity Church on June 30, 1698. Dix, 1: 110, 111. They are not to be confounded with the city vestry, which was a civil body.

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a Said to be the father of the one of the same name who came to America in 1642. *Cf. Van Rensselaer-Bowier Manuscripts*, pages 629, 828.

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a The reason of this request was because Bogardus was under the West India Company and Megapolensis under the patroon.

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*a* This building stood on the east side of Nassau street, its plot of ground extending from Cedar to Liberty street; the tower was on the Liberty street end. It was called "The New Church" until some time after the North Church was built in 1769, when it began to be called the Middle Church, and was known by that name during the rest of its existence. For further details, see Corwin's Manual, R. C. A., fourth edition, 1902, pages 996–98.

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*a* This lot on which their church was built, was the southeast corner of Fulton and Dutch streets.

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*a* He was born 1671 at Morrisania, died at Kingsbury, N. J., 1746. His father settled on a farm of 3000 acres near Harlem. He became a judge of the New Jersey Superior Court in 1692, and a member of the Council, was subsequently an active member of the Assembly, drew up the charges against Cornbury, was for several years chief justice of New York and New Jersey, state councillor, 1710–38; acting governor, 1731; governor of New Jersey, 1738–46; brought about the separation of the governments of New York and New Jersey, 1738. Among his grandsons were Staats, a general in the British army, and an M. P.; Richard, judge in the New York Vice Admiralty Court; afterward chief justice; died 1810; Gouverneur; lived at Morrisania; in the Provincial Congress of 1775; in the continental Congress.

*b* He is one of the two nameless Episcopal ministers alluded to, (1696) 1172. The other is Symon Smith.

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[a] "New Church," a name for a long time applied to the Middle Church on Nassau street; only occasionally to the North Church on Fulton street; also yet occasionally to the Middle Church, after the North Church had been built, 4180–81, *see* Middle Dutch Church.

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*a* It has only recently, in 1910, become known that Bastian Jansz. Krol was director general for one year, (1630–31), *see* Dr Eekhof's monograph on Krol, 1910.

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*b* By "Presbyterians" he includes the Dutch church, although he does not mention it by name.

*c* Refers to the Dutch church, but does not mention Presbyterians.

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*a* Many of these references are mere signatures to papers.
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*a* The allusion in Domine Selyns's letter of September 30, 1696 to two Episcopal ministers in the city at that date must refer to Rev. Edmund Mott, chaplain to the troops, and Rev. Symon Smith who was in the city at the time as a possible candidate for the rectorship of Trinity Church, possibly the same as the missionary whose name precedes.

*b* William Smith, jr., wrote the history of New York down to 1732. This was continued by his son.

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[a] This was Nicholas William, baptized, December 2, 1648.

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a This was a German Lutheran church on the northeast corner of William and Frankfort streets, New York City.

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*a* Consisting only of Episcopalians, a separate body from the city vestry, which see. These "managers of the Church of England" became the "Vestry of Trinity Church" on June 30, 1698. Dix, 1: 110, 111.

*b* Claims which were incorporated in this charter, that the Anglican church was now established by law, and that the income of the Ministerial maintenance bill belonged exclusively to this church, might have been disputed at the time, if known. See "Ministerial maintenance bill."

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*a* About 71 feet along Broadway, running south from present northern line, and extending back to Church street. See Fire insurance maps.

*b* The charter allowed the town vestry to call the rector; and this continued to be the case in other parishes constituted by the ministry bill of 1693; Trinity Church, by this new act, the only exception. See 1552, 1564–65, 1568–69, 1909–10.

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*a* The church's title to the Queen's Farm had already been approved by the council (Oct. 6, 1709) when this was written, 1801.

*b* Not a few erroneous statements in this address; see footnotes, page 2016.

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*c* This act may be seen under date in the Laws of the State of New York, 1777–1784, p. 646–49.

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[a] This report of Governor Andros is not very accurate; the Church of England referred to, was only the chaplain of the troops, name now unknown; he makes no distinctive allusion to the Dutch churches which were fourteen in number, besides one French church in the city, there were twelve Congregational or Presbyterian churches and two Lutheran in 1678.

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Varick, Rev. Rudolphus (*continued*) supplies Hackensack, N. J., reports eight English preachers on Long Island, one being an Episcopalian (*see* Hepburn), many French arriving, (1688), 955–57, 969; classis congratulates him on success of his ministry, and expresses joy at success of William III in England, 976; sufferings of Varick under Leisler's rule, 1006, 1041–46, 1047–53; sympathy of the classis with him in his troubles, 1054–57, 1066–67, 1071, 1084–86, 1089–90, 1100–1, 1103–4; his death, 1105–6; allusions, 913, 998, 1006, 1009–10, 1015, 1118, 1121, 1126, 1129, 1132, 1255–56, 1258, 1398

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